

Account of Letters
to Pusey

RECEIVED

SEP 8 1895

DR. BROWN

Catholic Missions in Persia

The first notice I find of Missions from the Church of Rome to these lands is a visit of ~~the~~ four Dominicans to the Commander of the Mongols in Persia. At their head was a monk Ascelin. They bore a letter from the Pope, which was translated into Persian, and then into Tartar and presented to the Commander. Court etiquette required that they should thrice bow before the Commander. By refusing to do this, & by their assertion of the superiority of the Pope to the Great Khan they gave offense. They were detained for several months & then dismissed with a haughty letter to the Pope, in which the Pope was warned to take care what he did, if he wished to retain his own country.

About the same time some Franciscans visited the Great Khan & in 1253 Louis IX sent William de Rubruquis on a Mission. He passed through Persia, visiting the Mongol General and had many religious discussions in the Court of Mongu Khan. John de Monte Corvino first appeared in Tabriz and then passed through to India & China. Neander gives considerable details of these Missions.

Before this time intercourse between the Armenians & the Church of Rome was begun by a personal visit of the first Catholic who resided in Cilicia to Rome in A.D. 1075. The third after him, received the staff of office from the Pope & his successors continued the acquaintance

until in AD 1194 a formal union was concluded between the two churches" Doughty & Smith Vol 2 p. 293. Leo who promoted this union in order to be crowned, afterwards expelled all the Catholics & their clergy from his dominions. These movements affected the whole Armenian Church by the introduction of Roman Catholic doctrines, which permeated the Non-United Church.

In 1320 an extensive mission of the Monnikians with its seat at Nakhejevan, then a part of Persia, was established among the Armenians. It met with great success. Thirty Armenian villages embraced Romanism. An Archbishop of Nakhejevan was consecrated & sent out from Rome. This Mission received a check owing to oppression by Persian Governours, due to the fact that a special embassy from the Pope to the Shah tried to withdraw the converts from Persian jurisdiction. In Chardin's time (1673) the work was passing away, 20 villages had emigrated or returned to the Gregorian Church. In 1830 Mr Eli Smith who records the above facts, found only empty Churches.

In the 16th and 17th centuries Catholic mission aries were in many parts of Persia & Trans-Caucasus. In 1635 to 70, the Capuchins & Jesuits established themselves at Tiflis, Gori, Shamakha, & Kilitais. In the two former places they came in disguise as physicians and the Governour gave them a house. Chardin reported nine priests and three lay brethren at Tiflis. In 1683 the Jesuits established

themselves at Erivan to convert the Catholics. In 1830 the remains of these missions showed a parish of 600 at Tiflis, 200 at Gori and a considerable number at Kutais. The last census of Russia reported 21000 Catholic Armenians in the Caucasus, which are largely the results of ~~these~~ missions of the 17th century. At present there is a contest between the Latin priests and the Catholic Armenians for the possession of the Convent at Tiflis. These ^{suits} the courts here decided in favor of the Armenians yet the Latins still retain possession.

At the same time (burzon 2.24) Ispahau had a number of Catholic Missions. There were Augustinians (1598) as representatives of Spain & Portugal; Carmelites ⁽¹⁶⁰⁸⁾ of the Pope, Capuchins (1628) of Louis XIV, Jesuits (1645) of the King of France & the Pope. The Capuchins settled in Tabriz before 1672. At Ispahau an Armenian Bishop & his many of his flock were converted to Rome in 1688. The Catholics had three churches & their ruins are yet to be seen. In Tavernier's time there were 600 Catholics in Julfa. The work decayed. 55 years ago it was again revived. Dr. Mills reports at present one Lazarist Father ~~and~~ poorly supported with a flock of 200 staunch adherents of Catholicism.

~~To complete our consideration of Catholic~~
~~missions regarding~~ missions to the Armenians,
 before turning to the Nestorians, a mission was estab-
 lished in Teheran. ^{Statistics unknown} ~~in 18~~ It consists of ~~priests~~
 and ~~runs~~ with a hospital & school & ~~converts~~.

In 1882 a Catholic Armenian Bishop & Priest settled in Sovra, Salmas. There are in Salmas a few Armenian Catholics. In 1887 Mahalazau a Gregorian village, ^{of 23 houses} on the plain of Khoi, after offering to become Protestant for political protection & financial aid, & being refused, applied to the Catholics & was accepted. It became a cause of a quarrel, in which ^{between the Gregorians & Catholics} some of the villagers were imprisoned, ^{from Tabriz being sent} orders, at one time in favor of the Gregorians & at another in favor of the Catholics. I have heard that it was decided that the villagers having followed the Catholics' prayers for a number of years were now released from the obligation without repayment of the money originally given. This affair was one of the causes of the assassination of Khalifa Serapsoon Baronian in Dec. 1890.

An Armenian ^{Catholic} priest settled in Tabriz in 1893. There are probably about 60 Oriental Catholics in Tabriz, Armenians from Turkey & Chaldeans from Salmas & Choomah.

The accounts of the relation of the Church of Rome to the Nestorian Church are somewhat confusing. The Patriarch of Seleucia, who had removed to Bagdad under the Arabs, finally settled at Mosul or Elkorsh. In 551 a Patriarch named Suluka, owing to the lack of three Metropolitans to consecrate him, went to Rome & was consecrated by the Pope. Some of his successors, whose title was Mar Elias, were also thus consecrated. Some repudiated this connection with the Pope. The bond was not strong.

In 1575 Shimoon, Bishop of Jelu, Sert & Salmas & after 1616 of the Chormiah Nestorians, withdrew from the jurisdiction of Mar Elias & was elected Patriarch of Kurdistan, residing first at Hij & afterwards at Kochanes. In 1616 Mar Elias assembled a synod where he & five archbishops & one bishop endorsed the Roman Catholic Confession & declared in favor of union with Rome. His successors were not very firm & seem to have escaped from dependence on Rome. In 1681 the Metropolitan of Khairbekr quarrelled with his Patriarch & was consecrated Patriarch of the Chaldeans under the name of Mar Yusuf. In 1775 one of the successors of Mar Elias was persuaded to submit to Rome, by his firman of succession having fallen into the hands of the Catholics, and being used to threaten him. There were then two Monks and one Jesuit at Mosul. After a series of quarrels in which there were for a time two Catholic Patriarchs, the one residing at Mosul was confirmed by the Pope as sole Patriarch of the Chaldeans. (I believe the Chaldeans of Khosrova were the result of the split of 1681.) In 1830 Mar Elias of that time attempted to break the yoke of Rome, but was unsuccessful & after suffering imprisonment, he recanted the Nestorian faith & renounced the patriarchate. The number of Chaldean Catholics in Turkey is now ———.

The Chaldean Catholics in Persia began in the going over to Rome of the Bishop of Khoorva ^(Selmas) & his flock, in 1681 A.D. In 1830 Mr Smith reported the whole of Khoorva 26 families in Cola, 20 in Goolagan, 15 in Patavoor, & 13 in other villages and about 200 families in Choomich as Catholics. This early start of the Catholics in Persia should always be considered when comparisons are instituted between Protestant & Catholic missions & their results. Our Mission in Choomich established in 1835 can well stand the comparison. There were at times ~~time~~ two Catholic Bishops one at Selmas & one at Choomich. The latter was making efforts to convert Mar Shimoon. ~~He was said~~ In 1833 the German Missionary Mr Haas in Tebriz heard that Mar Shimoon was going ~~to~~ over to Rome; and wrote him a letter exhorting him to withstand all such temptation. Mr Eli Smith & Mr Perkins are authority for the fact that a Jesuit about this time offered Mar Shimoon £2000 if he would submit to the supremacy of the Pope. At another time he was promised on the same condition, that all the Christians of the East would be put under his jurisdiction. At another time the Jesuit missionary laid claim to certain churches in Choomich and placed pictures & images in them. In the disputes that arose, the Nestorian Bishop is said to have resorted to blows & to have ejected the Jesuit & his pictures by physical force (Perkins's 8 Years p 301-2). Mr Perkins tells an amusing story of a discussion (1837) between the Chaldean Bishop who had been educated at Rome and the Nestorian

Bishop which they agreed to refer to a Mollah for decision. Both went before the Upricentative of Selam and argued their case. During subsequent years Catholic missionaries visited Orumiah on several occasions and finally in the spring of 1841. a French Lazarist priest M. Theophane established a regular mission. During the next year, an effort was made by the Catholics of the Armenians through the Russian Government to have the Shah order all the Catholic missionaries out of Persia. It might be said in passing that previous to this in 1838 the French Jesuits were impressed with the thought that there was an opening in Labriz for a school for Musculmans. They applied to Prince Sahraman Meerza for permission which was readily given. Shortly afterwards a school was started in Labriz by the Lazarists. During the early years of the Mission in Orumiah, a Frenchman who had absconded from Smyrna with much of his employer's money came to Orumiah, passed himself off as an Italian doctor, insinuated himself into the good grace of the Governor & was appointed Superact or Governor of the Christian population. Though infidel in belief & an outlaw for 20 years from his own country, he used all his power to proselyte the people to Roman Catholicism. Those who became Catholics were relieved from heavy taxes, & promised important immunities, while those inclined to accept Protestant teaching were threatened with fines. The Nestorian Bishops too, were oppressed. But his career was brought to a sudden close by the Musculmans rising against him & the Governor & petitioning for their removal.

Bishop Clozel was for a long period a great power in
Armenia. Added to his Episcopal ^{power}, he was ambassador
from the Pope to the Shah, & bore high decorations from
the Shah. He was well acquainted with the Persian char-
acter & was greatly honored & feared. In a way he had a
Court of his own, decided law suits & inflicted corporal pun-
ishments. Under his protection a Catholic felt secure in doing
almost whatever he liked. He pursued a strange policy
of lending money to many individuals & taking their notes,
which would be collected with compound interest if the person
tried to escape from their influence. A show of coldness or
disloyalty to Catholicism would be answered by sending the
police on him quickly to collect the debt. Girls educated
in their school were furnished with a dowry & their wedding
expenses paid & married into families outside of the ^{Orthodox} Church
community, on condition that the husband should be a Catholic.
If they left the Church, they were compelled to pay back the ex-
pense of their education, wedding & dowry.

Bishop Clozel was a severe disciplinarian. He ruled
of the for Armenian or Nestorian ^{Church} priests. ^{is claimed in} ~~the~~ Catholic ^{Orthodox} ~~Community~~ ^{Churches}
regarding the marriage of priests, namely that they may marry
once only. A Catholic Priest in Armenia whose wife had
died wished to marry again. The Bishop would not permit
it. The priest insisted on doing so & was married. The
Bishop went with his attendants to the ~~priests~~ house, had
the wife beaten, ^{seized} the priest, ^{and} half his beard cut off,
& threatened to cut off his hand & confiscate his property.

if he persisted no living with his wife. The priest tried to get redress & came to Tabriz to lodge complaint.

Monsieur Cozel died in 1882. His funeral was a grand affair. He was borne through the streets in a sitting posture arrayed in his gorgeous robes of office. On his gloved hands were golden crosses which were kissed by the ~~fitted~~ Catholic people. He was interred with all the pomp & ceremony calculated to make a deep impression on the populace.

^{A few years since} At this time Mr Cutts, representative of the Archbishop of Canterbury reported the Catholic mission ^{in Ararat & Sivas} as consisting of a Bishop, 8 Lazarist monks, 7 French priests & 16 sisters. He says "They seem to be making little progress among the people."

Ms. Clozel's successor was M. Thomas. He was a mild man, inclined to ~~sp~~ the use of spiritual agencies for the promotion of religion, & is understood to have condemned his predecessors policy as appealing to the mercenary & selfish motives of the people & founding faith on political protection & worldly gain.

The present incumbent is M. Montetti, a Frenchman of affable manner who ~~is~~ appears to be a lover of peace.

The latest attempts to win over the Patriarch of the Nestorians to Rome are fresh in mind & need not be detailed.

An account of Christianity in Persia.

Among the subjects suggested was the above, - assigned to Fabri by the committee. The books at my command make a thorough investigation of the subject impossible, but I will give a summary of the facts at my hand.

Parthians, and Medes and Elamites and dwellers in Mesopotamia were at Jerusalem on the day of Pentecost. Scattering everywhere they doubtless planted the seeds of Christianity in Persia. Tradition says that Marius a Persian noble & his wife Martha suffered martyrdom under Claudius in 53 A.D. Of the Apostles, Peter & Thomas preached the Gospel in the Parthian Empire, and Thaddeus & Bartholomew came to Armenia & possibly Persia. Adens of the seventy also came to the races of the East. A writer in the reign of Marcus Aurelius (160-180) notices the spread of Christianity in Parthia, Media, Persia, & Bactria. According to Mr Thomas' interpretation of the Sassanian inscription at Hajiabad, Shapur I was a Christian King. The name of Jesus is found in the superscription

In the latter part of the 3rd Century Manes a Magian, famed as a mathematician, astronomer & painter became a Christian & a Presbyter. Afterwards he founded a new religion or heretical Christianity, composed of elements of Christianity, Parsicism, & Buddism, claimed to be the Paraclete and gained many converts in Persia & the Roman Empire. His history need not be detailed now. He was flayed alive by the Magian King.

In the 4th Century, Christianity steadily increased among all classes. Ctesiphon the Parthian Capital was the seat of the chief Bishop. There was even a bishop at Meshed (Ind). At the Council of Nice John was present as Bishop of Persia & India. Elisha the historian says that Christianity had extended to the Eastern borders of the Caspian, and the confines of India. A prominent Mobe embraced Christianity and wrote a defense of it & in condemnation of Magianism. The book had a great influence. Its author was stoned to death. The prosperity of Christianity, & the decline of Magianism, the multiplication of splendid Churches, the friendliness of the Christians for the Roman Emperor, the intrigues of the Magi and Jews gave rise to a terrible persecution. It was begun in 343, by Shapur II. He first required the Christians to pay a tax made ~~so~~ exorbitant that they might be compelled to deny their faith in order to escape it. Next the clergy were condemned to death and the churches destroyed. Finally an edict was issued commanding that all Christians should be imprisoned & executed. The persecution raged for 40 years. Men of all ranks suffered martyrdom. Among them were officers of the King and the Bishop of Seleucia. In all 16,000 were put to death with oriental cruelty, of whom one in ten were of the clergy. These severe persecutions were endured with joy until finally in despair the King granted toleration to all religions. See Meander II (125-131.)

In the 5th century Christianity continued to flourish. In 410 a Synod of Christians met in the Persian Capital. There were ⁴ metropolitans at Merv, indicating a large number of Christians in that region. Yazdegerd sent the Patriarch of the Persian Church on a Mission to the Roman Emperor. A check was given to this prosperity by a persecution under Varanes V, brought on by the conduct of the Bishop of Susa in destroying a Fire-Temple. Another band of noble martyrs, ^{during 30 years} testified for Christ with resolute courage & unflinching faith. Many also fled into the Roman Empire & were the occasion of a war between the two Empires. This persecution was brought to a close by the noble deed of Isaacus, Bishop of Mesopotamia who ransomed 7000 Persian prisoners with the gold & silver of the Church utensils. Peace was declared between the Empires & it was stipulated that Fire-worshippers should enjoy religious freedom in the Roman Empire & Christians in Persia. In 438 persecution was again renewed and caused a rebellion in Armenia which was quieted on Yazdegerd II promising to grant to his subjects complete religious toleration.

The Nestorians, being persecuted in the Roman Empire fled (450^{A.D.}-500) to Persia and in 498 the whole Persian Church declared in favor of Nestorianism. Henceforth the history of Christianity in Persia follows their history and that of the Armenians of Pers-Armenia & its scattered colonies. Of this period, just preceding the Moham-
medan conquest, Gibbon says, "Notwithstanding the

resistance of the Magi, Christianity had struck deep root, and the nations of the East reposed under its salutary shade. Churches from the Gulf of Persia to the Caspian Sea were almost infinite. They rejoiced in the increase of proselytes, who were converted from the Zandavesta to the Gospel. Myriads of fugitives resorted thither from all the provinces of the Eastern Empire; they transported in to Persia the arts of both peace & war and those who deserved the favor were promoted in the service of the discerning monarch Nushirvan". Among the number was a colony of 200,000 Jacobite captives. The church at this time was distinguished by its liberality, charity, zeal, missionary activity and rapid progress.

Of the reign of Nushirvan (A.D. 531-579) an interesting incident is related (Malcolm Vol 1 112-114) His Queen was a beautiful Christian lady, whom no persuasion could prevail upon to forego her faith. The heir to the throne Masschizad was an ardent Christian, having imbibed the faith from his mother. His contempt for Magianism provoked the King who threw him into prison. But on receiving a rumor of the King's death, he escaped, rose in revolt & collected in Fars a number of followers, many of whom were Christians. He was slain in battle, but lived long enough after having been mortally wounded, to request that his body might be sent to his mother, that he might have a Christian burial.

The grandson of Nushirvan was Chosrov Parviz. (40591-628). Driven from his kingdom by a revolt, he resided for a while at Hieropolis as the guest of the Emperor Maurice. Here he is said to have professed Christianity & to have worshipped the Virgin & the saints. After being restored to his throne by the aid of the Romans, he accommodated his professions to the desires of the Magi. His Christianity seems to have been reduced to a veneration for ~~the Magi~~ St Sergius of Syria, to whom he ascribed his victories & the birth of an heir & whose shrine he enriched with valuable offerings. His Queen was Shirin ^{who is 209} celebrated in Persian poetry for her beauty, talents & varied accomplishments. She was a devout Christian & was a Roman by birth, though by some represented as a daughter of the Emperor Maurice. (Libbon Vol 4, p441.)

The victorious Arabs now brought the Sassanian Empire to a close. The Persians became a subject race. Under the Arabs, Christians ^(Persians) were greatly reduced, though their circumstances were not wholly unfavorable. Compared with the Fire-Worshippers they were mildly treated. They paid their capitation tax, enjoyed freedom of worship and extended the missionary operations in Central Asia. The Patriarch of the Nestorians resided at Bagdad.

Under the Seljuks, whose Capital was for a time at Rhe, the Christians were harshly treated. Alp-Arslan cruelly persecuted them. In Georgia he put a large iron collar or horse-shoe as a mark of ignominy, on

the neck of every Christian who refused to change his religion. His conduct aroused the Emperor of Constantinople Romanus who drove him back as far as Azerbaijan but was defeated and ~~him~~ captured.

The Mongols entered Persia with a simple natural religion & Christians and Mohammedans alike tried to win them to their faith. Hulakoo Khan conquered Bagdad in 1256. His successor, Abaka Khan whose capital was at Maragha, married a daughter of the Emperor Michael Palaeologus & had other relations with the sovereigns of Europe. He is thought by some to have become a Christian. Just before his death he celebrated Easter with the Christians in Hamadan. (Markham p 169-170). His successor ^{the brother of Abaka} is said to have been baptized in his youth by the name of Nicolae. But he became a Mussulman under the name of Ahmed Khan and persecuted both Christians and Mongols. He destroyed all the churches and ordered that every Christian should be banished from his dominions. Complaint was made to the Khan of Tartary and he was put to death. The son of Abaka, Argun, succeeded and removed the Capital to Tabriz. He was very favorable to the Christians and sent embassies to & received them from Pope Nicolas IV, Edward I of England and the King of France. (Markham p 170, Madelin 268). Of his reign a Mussulman writer says "true believers trembled lest the sacred temple of Mecca should be converted into a cathedral." Sham Shazan, his son, toward the end of his life became a Mohammedan, and with him 100,000 of his Tartar followers.

But he treated the Christians favorably and was in alliance with the crusaders. After him (A.D. 1300) all the Mongol Khans were Mussulmans.

Then came that fiery scourge - the fierce Timur-lane. He regarded himself as appointed of God to exterminate the Christians. The Nestorians were forced to accept the yoke of Islam, put to death or driven for refuge into the mountain fastnesses of Kurdistan. Afterwards they crept down into the plains of Chormish & Solmas. Some of the Armenians found refuge in Karadagh. Many were slain. A sample of his work was the burying alive of 4000 Christians at Sivas at one time. From this time Christianity has existed in Persia only in small & scattered remnants.

For 12 or 14 centuries Christianity had been known in Persia. For a considerable part of this time Christians continued their efforts to gain the ascendancy and to turn the people and Government to Christ. Its first contest was with the strength of ~~the~~ revived Mazdaism. It steadily gained ground in spite of severe persecutions and seemed about to triumph, when it was called to meet the fresh life & vigor of Islam. For 600 centuries under Islam it held its own to such an extent as to be able, when a fresh opportunity offered in the advent of the Mongols, to address itself to the task of conquering them for Christ. But the spiritual power of the now degenerate Christianity was not equal to the effort. Several times both under the Sassanian and the Mongols

Christianity seemed on the point of triumphing. Several Kings and Queens and Princes have accepted or inclined to it, but adverse influences were too strong. Under the sword of the Tartars Christianity was exterminated in blood.

For the subsequent five centuries, Christians has been simply a tolerated but oppressed & despised ~~sect~~ sect, few in numbers and with neither aggressiveness nor spiritual power. From the invasion of Tamerlane (1384-1392) until the accession of Abbas the Great (1582) a period of 200 years is almost a blank. Shah Abbas transferred large bodies of Christians from Armenia and Georgia to Persia where they were granted many privileges. The principal colony, numbering 5000 ^{families}, was settled at New Julfa, near Isfahan, named from Julfa on the Arras their old home. Many Armenians & Georgians were scattered through South Persia & their descendants are yet villagers in the Bahitarian country. A colony of 7000 was planted at Ashraff in Me-gandran. Shah Abbas remarked that this would be a Paradise for Christians as it abounded in wine and hogs" (Mal-corn 1.368.) It proved quite the contrary however, as the mola-ia destroyed the greater portion & the remnant of 300 were restored to Armenia in the reign of Suffer Shah. Shah Ab-bas also renewed intercourse with the sovereigns of Europe, with Spain, Portugal, & England under James I. Sir Rodmore Cotton, Ambassador from England come in great state to Persia.

Under the Safavian Kings the state of the Christian colonists was generally prosperous. By trade & the arts they became very wealthy. Shah Abbas II was

tolerant to all religions. He expressed his opinion in the following noble sentiment. "It is ~~not~~ for God, not for me, to judge men's consciences, and I will never interfere with what belongs to the tribunal of the Great Creator & Lord of the Universe" (Malcolm 1.391.) Shah Saleiman overtaxed these Christians and Shah Sultan Hussain the last of the Saffavians oppressed them. He repealed the law of retaliation whereby they could exact equivalent punishment for an injury done them by a Mussulman. Instead he enacted that the price of a Christian's blood should be the payment of a load of grain (Malcolm 1.425)

At the time of the invasion of the Afghans Mahmood Gulfa was subjected to great suffering. It was captured and a ransom of 70000 tomans and 50 of the most beautiful and best-born maidens was exacted. The grief of the Armenians was so heart-rending that many of the Afghans were moved to pity and returned the captives. When Mahmood became a maniac after some years, the Armenian priests were called to pray over him to exorcize the evil spirit. Nadir Shah continued ~~them~~ to oppress the Armenians, interdicted their worship and ostracized them. On this account many emigrated to India, Bagdad & Georgia. About 80 villages remain between Hamadan and Sapsokan.

Even after the exterminating wars of Tamurlane, a large body of Christians continued in Azerbaijan, Nakhchawan and Erivan. These including the Catholics of Etchmiadzin and a number of Armenian & Nestorian Bishoprics were in subjection first to the Kara Goyumbis and afterwards to the Safavians. These provinces were the scenes of frequent struggles between the Turkish Sultans and the Persians. In all these wars the Christians suffered alternately from one or the other. The banks of the Aras were generally under the Persian Shah.

Under the Kajar dynasty the state of the Christians is better known and notices of them abound in travellers' narratives. Aga Mohammed the founder of the Kajar Shahs transported many Georgians into Persia, 15000 from Tiflis alone. Their descendants mostly Mohammedans, are frequently met, occupying high positions in the Government. ^{About} the ~~20~~ year ¹⁸²² ~~1820~~, 5000 Christians in Salmas were massacred in an attack of the Kurds. At the time of the Russian war (1828) 9000 families of Armenians emigrated from Azerbaijan. Some were induced to come back by Abbas Meerza, under the protection of the English. Those at Tabriz were exempted from taxes and had the right of appeal to the British Consul, who was their legal protector. These privileges have since been abolished.

The condition of the Christians in Persia under Nazir-i-Din Shah has greatly improved. I can not now go into the details. It is due to the liberal-minded

policy of the present Shah; to the protection afforded to their coreligionists by the various Consuls, relieving them from oppression and securing the modifications of many laws & customs; to the influence of missions in the republication of the Gospel, the educating of many of the people & the distribution of the Bible; and to the general tendency of the age spurring on the Armenians to commendable efforts to self advancement. The condition of Christians has remarkably changed in the last half century. Christians have more ~~less~~ influence, the name is more honored, their standing is higher than for centuries. Light too is spreading among them after ~~centuries~~ ^{ages} of darkness & superstition. Many hearts repeat the prayer "Thy Kingdom come" in Persia and many lips are being opened to speak the message of that Kingdom & invite the other races to accept of Christ, where a few years ago they could scarcely confess their faith and were satisfied with life & a morsel of bread. Again Persia has the witness of the Martyr as in ^{the} days of old, and hope revives in the Christian world that Persia, after all these years of rejection ^{may} ~~will~~ ^{yet} accept the message of the divine Redeemer.

S. L. Wilson

W. S. W. #7-

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Read at the 1st Int. Denominational Missionary Conference held at Hamilton
Sept 28 - Oct 9th 1894.

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OCT 9 1895
DR. BROWN

What are the respective claims of the Central Stations and of the
Outlying Districts upon the time and energies of the Missionary forces
by Geo. W. Holmes, M.D.

Stationary Work
and
Itinerating

The question of the relative importance of the two
divisions of missionary work, which, for convenience ^{may} be
designated stationary work and itinerating, is
one which is always coming to the front, and
which will ever continue to do so, so long as any
part of the world remains to be evangelized. For its
answer depends, not upon any settled principle of
missionary policy, capable of general application,
but ^{largely} upon local conditions, differing in many
respects in different fields of labor. The agencies,
the agents, the stage of development of the work,
the attitude of the people, their educational, social
and political progress, the physical features of the
country, the attitude of the government and ruling
class, must all be taken into consideration, together
with many subordinate questions relating to the
physical ability of the missionaries to carry on the
work of itinerating under given conditions, their adapta-
bility, &c., and the strength or weakness of the force.
In the discussion of methods of missionary work these
two classes are often treated as if they were in some
sense antagonistic, though in actual practice this

must see ^{you} or none who would refuse to recognize
 that each ^{should} have place in the working plan of every
 mission to the unevangelized. Truly we would that
 we are all in perfect accord in accepting the
 fundamental postulate, and to earnestly invite
 your attention to considering whether, in the
 mission of the Presbyterian Board in Persia
 and Turkey, the proper balance is maintained
 between these two departments of our work.
 I hail with great joy the meeting of this
 conference, accomplished, through God's mercy,
 after so many years of effort, and after so many
 disappointments and postponements. The dif-
 ficulties have indeed been great, difficulties
 of communication, owing to the unreliability
 of Persian telegraphs and delays of Persian posts,
 difficulties of travel, owing to the long distances
 and the wretched accommodation for travelers,
 which are probably no better, if as good, after a
 hundred years of Moslem civilization, than in the
 days of the Achaemenian kings who ruled their
 distant satrapies from this historic capital. Dif-
 ficulties greater than all else, in the pressure of work
 on each one of our missionaries, a pressure often
 a little greater, but seldom much less, than

Is the proper
 balance maintained
 between them?

difficulties met in
 convening the conference

they are able to bear up under and which leaves so little time and strength, after all else is done that must be done, to give to the joys of Christian fellowship and paternal conference upon the interests of the work as a whole. How delightful to have an opportunity for once, to consider these momentous questions on their merits, to be permitted for a time, to free ourselves from questions of expediency, and to look squarely in the face, without of all subordinate considerations, the work the Lord has given us to do in this land, to join heart to heart in prayer and supplication to God for His blessing on our labors, as societies and as individuals, and to share in the inspiration and spiritual uplift which ever come to the assemblies of the Saints, who wait upon God with one accord, expectant of His presence and His power.)

1. There are always so many demands made upon the missionary's time and strength and so many appeals to his sympathies in various directions that he feels compelled, in order to avoid juggling away his opportunities, to limit himself to definite lines of labor, leaving vastly more outside than is included in its limits, and trying to do well and faithfully the work which as he believes divine Providence

As long as it is in the main

must laid it upon him to do. But it is quite possible
 to become so absorbed in the specific duty which lies
 nearest us, that we may grow oblivious of ten-
 dencies, insidious at first, but which if left unchecked
 may render nugatory much of the work upon which we
 have so faithfully toiled. In spiritual matters,
 no less than in the realm of nature, there is an inherent
 disposition to follow the line of least resistance,
 & it is therefore important that from time to time an
 opportunity should be afforded for us to take our bearings,
 and to see whether we have drifted out of our course,
 to consider whether we are indeed accomplishing, to
 the fullest extent, and in the best way, the work we
 have undertaken in the name of Christ to do.

* * It will do us no harm to put some questions
 to ourselves, as stewards of the bounty which God
 has given us to administer. If we can answer them
 satisfactorily to our consciences, certainly it will be
 inspiring and cheering to feel that after a careful
 and searching examination we are keeping step with
 God's providence and marching under His personal leadership
 to assured victory in His own good time. On the other
 hand should we find that we have unconsciously fallen
 out of the ranks; that we are lagging to the rear with
 the enemy in full force upon our front; that we have

Questions for us to answer

not made the best of the magnificent equipment with which the churches at home have endowed us, and of the talents which God has given us and commissioned in to use for His glory in this land of darkness; then surely we have need to take counsel together, and to inquire of God, in nobly, so may avert from us confusion of faces, and that He may hear our confessions, and our supplications, and cause His face to shine upon us,

* In view of the magnitude of our force, and of the expense of our plant, and of our annual expenditure are we accomplishing what we might reasonably be expected to accomplish in the work of evangelizing? Have we had sufficient time, and facilities for carrying us far enough through the stage of preparation, to justify us in assuming the offensive throughout our field, and in adjusting our methods to the new conditions? Have we neglected our opportunities in educating our helpers, in not giving them throughout their course of instruction, systematic exercise in the practical side of itineration under our personal supervision? Have we done our full duty in making known the Gospel of Christ to the communities of Armenians ^{and Jews} within our field, and outside of our central stations? Have we done our full duty in carrying the glad tidings of Salvation

Have we done our full duty

to the thousands of villages of Malabar included within the limits of our field?

I do not believe we have done our full duty in these matters. We have been too easily content with camping on the stationary work, with its multifarious agencies, all so important, and so essential to the future development of the work, and we have lost sight of the demands of the outlying districts to satisfy which has been none the less important, and none the less essential to the growth and prosperity of the work in the future. "This ought to have done, and not to leave the other undone."

The question has been raised by Mr. Eschschty in the "Church at Home and Abroad" whether the work of preparation in our Persian mission has not advanced far enough; whether the time has not come for an organized, popular, forward movement for preaching the Gospel to the masses, assuming the risk, which is clearly pointed out, of our all being in consequence expelled from the country, but contentedly ourselves with obeying the commands of our Master and leaving the consequences with Him. As I understand Mr. Eschschty's article, the question was simply proposed for discussion, not definitely recommended for adoption. Were this the only way to undertake the preaching the Gospel to the

Question raised by Mr. Eschschty

people, I should ^{unhesitatingly} answer Mr. Essey's question in the af-
 firmative. But the risk of our expulsion as a consequence,
 at a very early period would be so great, that it would
 not be expedient for us to adopt a policy of that kind without
 first satisfying ourselves that there was no better way of effect-
 ing our object. The converts from Islam would be ignorant
 and scattered and uninstructed, to form a nucleus of
 themselves for the gathering of other converts. Is it likely
 in the nature of things, that Christianity would gain suf-
 ficient momentum during the brief period in which we would
 be permitted to carry on a popular movement, to carry it
 forward to any practical result? I fear we could not
 count upon the Christian community in the midst of
 which our churches are planted, to keep the sacred fire
 burning to enlighten the darkness around. View in bloomish
 the church would be pressed so hard by the Catholics
 and ^{and others} the Protestant Missionaries, with their
 probable be able to do little more than preserve herself from
 extinction. No! with our own voices silenced, our schools
 and hospitals and churches closed, and the circulation of
 the Scriptures prohibited, we should be more likely to witness
 such results as followed the expulsion of the Huguenots
 from France, than were repeated in Persia, the wonderful
 constancy and faithfulness of the Malagasy Christians.

Is our work on paper
 really propagation?

The fact is, that with all our years of preparation

insufficient
to supply
the need.

we have not accomplished any much in the way of
 raising up helpers. Outside of Uloomiah, none of our stations
 have any native helpers to spare for outside work.
 In Uloomiah it has been with the greatest difficulty to induce am-
 petent men to engage in evangelistic work outside
 their own districts. Fabriz had for years been depend-
 and on Turkey to supply their local preacher, and also
 for their principal teacher; when he has had to call
 upon Uloomiah to man one of her two outstations.
 Namandan had to deplete North Hubbard School to find
 a teacher for Senneh, and our mission house at
 Kermanshah has been closed since Mr. & Mrs. Hawkes
 return, for lack of a native helper who could be sent
 to occupy it. Uloomiah with its fine degree of mission,
 and "more to go" and with its superior educational advantages, from
 which the people have profited for many years, and certainly we
 thought to be well provided for. And yet have more than a portion of the
 formerly Muslim villages in Uloomiah had occasion to visit from the
 missionaries personally, and do any of them have experienced visitation
 from the native evangelists. I know that much has been expected
 from the Evangelistic Board of the Uloomiah Church, and it must
 be a great disappointment that a visitation may not be disappointed, ^{but I doubt if more than a temporary} has been made even in that field, ^{and} ^{successful}
 in good works, and in many cases, ^{supplying the} ^{working model for the rest of us to copy.}
 In view of the other stations, unless I
 am much mistaken, in their vicinity approaching a thorough organized
 itineracy, whether conducted by missionaries or by native helpers.

* Note. Dr. Shedd states that some of them do

No one can call in question the benificent result of our
 work for the communities of Christians and Jews among whom
 our stations are planted, and certainly much has been accom-
 plished in each one of these stations in overcoming the prejudices
 of the Moslems high and low, and in paving the way for their
 intimate acceptance of the truth. But let us ask ourselves
 candidly, what effect has our work had upon the masses
 of the people outside these five or six centers? Will our
 own stations be grouped within an area small in pro-
 portion to that of the country at large. In space is almost
 presumably conditions not essentially different from those
 obtaining in our own field. I venture the assertion that
 outside the limit of an occasional exception, but small
 proportion of the villages within the limits of the field we
 have actually occupied have ever had the opportunity of hearing
 the Gospel preached. How many of these have had anything
 like an adequate presentation of the truth as it is in Jesus
 for their acceptance? Outside these narrow limits, there
 is to us, and to our helpers, an undiscovered country. What
 possibilities of Gospel triumph await the explorer and
 brave its vast solitudes, its rugged mountains, and untamed
 tribes of men, to carry to them the glad tidings of Salvation
 in Christ.

I should characterize the present attitude of our missionaries as
 a body upon the question of Moslem evangelization, as one of inactivity.

But a small
 proportion of the
 Moslem villages
 are quarterly
 visited

is even of sympathy, & in our case the statement would be called in question by all who hear me. There are certainly good and worthy reasons for the objection & policy which may be called an expectant one in our work for this people, that it is no evidence of lack of interest in them, that a missionary does not follow up the work for them as he would for others. The difficulties and discouragements of such a work are obvious to all who have had anything to do with it, in Persia particularly where truthfulness can not even command the habits of such a opinion in its defence.

But ordinary difficulties and hindrances only serve to stimulate the servant of Christ to greater zeal, and more persistent effort, why then should we stand before these walls & fences with faint hearts, and patient breath, and not go up & possess the land which the Lord our God giveth us? Certainly it is not as that unwarlike us. Fear is a sensual weakness, however likely such an outbreak might be at any time. Why then should these magnificent opportunities, with a whole Kingdom open before us, appeal to our sympathies, in vain? We wish, I cannot answer you, but for myself I am here to confess that I had come almost to doubt the capacity of the Persian Moslem for salvation. So lightly is sincerity and honest will among them, that the mere hope of getting employment, or receiving pecuniary assistance, would lead many to profess Christianity, and so selfish an idea in duplicity, that their

Why our attitude
of distrust toward
evangelization
of Muslims?

intention is very difficult, while their coreligionists are always ready to condone their pretended adhesion to Christianity, of course to believe that it is only a pretence, for the sake of national benefits. I began that, I had come to feel, after having been deceived over and over in such cases, I had come to feel that a Mussulman professing faith in Christ, was an object of suspicion, and I had to be on my guard to prevent the question intruding itself upon my thoughts, "Now what kind of an axe has this man got to grind?" In such a spirit, how could I meet the sinner with the urgent and loving invitation of the Gospel, with all that invitation means? To call them to repentance, to invite them to accept of Christ as their Saviour, to receive baptism in His Name, to become members of His body the Church, how could I in their whole distrustful of the power of the Word to penetrate in the recesses of their deceitful hearts and change them?

I became alarmed at myself. I felt that a deadly paralysis of faith was creeping upon me, and I prayed to God to deliver me from its fatal influence, and to give me true fervent faith to believe that He is able to save even to the uttermost, the most hopeless and the most debased, of whatever name or race. Thank God He has blessed me and has given me to feel that the Moslem and the Persian has the same hope in the Gospel offer of Salvation as the English Saxon, ~~in~~ the same instruction without it.

Encouragement
of profane
inquirers

Our Commission
both to preach
and to baptize

How then shall we find a remedy, which shall enable us to preach the Gospel to the Millions in the power and demonstration of the Spirit, convincing them, and persuading them to be reconciled to God, and at the same time avoid the guilt of hypocrisy and unfaithfulness so so much deplored? Certainly we cannot do so, unless we are diligent in the discharge of our commission, which is not only to preach the Gospel, but to baptize. Unbelief may be the cause of our inaction in this respect, the fact remains that nothing is done for the evangelization of millions commensurate with our present opportunities. At present we have freedom enough to do vastly more for them than we are doing. Whether that freedom would be continued in the event of our utilizing these opportunities, is not, I think a question for ourselves to consider. "It is saying I am coming to you" that the "one clear call" for us, is to go out into the highways and hedges and compel them to come in, baptizing them, in confession of their faith, in the name of the Father, and of the Son and of the Holy Ghost. That we are called to do, to the measure of our opportunities: what was ^{done} by the Apostles at Pentecost, what was done in the Sandwich Islands, and among the villages and cantals of South India, what is even now being done among the low cast people of Northern India, where of ten hundred persons are being ^{repaired monthly} ~~in~~ the Methodist ^{mission} alone. May we not trust God to take care of the consequences,

Neglected
opportunities

what ever they may be? Trust Him to know and to own them, let
 are His; trust Him to use us and those other instrumentalities
 to teach them the fuller knowledge of Him, to heal their diseases,
 and dispel their ignorance, trust Him to cover the reproach
 of their unfaithfulness and their apostacies, and to see that in
 due time, they are built up and established in Him?

I think we have made a mistake in expecting converts from
 Islam to manifest all the graces of the Christian life before
 their baptism. Many generations of Christian civilization lie
 back of the new convert in America or England, and a Christian
 public opinion, and the ~~restraints~~ ^{restraints} ~~influences~~ ^{influences} multitudes of Christian
 men and women are ever present with him to protect him from outbreathing
 sins at least. How different the state of the convert from Islam, who has
 to contend both with his own inherited evil tendencies, and with
 the hostility of all about him. Regeneration is instantaneous, but we
 who, through God's mercy are regenerated, do not need to be told that sanctification
 is gradual, or how dishearteningly gradual it is with some
 of us! If the Semeites required forty years of training in object lessons
 and in penance, before they were capable of knowing and understanding
 even the elements of morality and holiness, can we require that those who
 have come out of bondage only less bitter than that of Egypt, shall
 grow to their full stature at once? We may not lower the standard,
 which is to be perfect, as God is perfect. But we should remember
 that that standard is given as an expression of the Divine
 ultimate ideal for all eternity. It must not be used as a

Sanctification
 a gradual
 process

comes to block the way by the hard measures of the card of the
 journey homeward. How many of the three thousand strong, admitted
 to the Church in the day of Pentecost, could have responded to the tests
 with which we seek to measure the purity of the Church of Christ? But
 among them were found also pagans, heathens, not converts, and
 I have no doubt the apostles found in them the same various traits
 & characters which we observe in them today. It may be found that the
 Ugarah, we are giving to the work of the rest more support than it
 requires. We have seen, indeed, that His name should not
 be dishonored in the character of the converts, nor believe, we
 have sought to build up a work among their people, of ideal
 excellence, and to enable to visit to convert a new integrity
 and purity of life should witness, as in our epistles, to the
 regenerating power of the Gospel. But are we not running before
 we are sent? God's plan appears sometimes too hazy for our eager
 anticipation. We like to make short cuts over His interminable
 distances. Evolution is a term condition to much wandering, both
 in science and theology, but however extravagant the claims
 of some of its advocates, we cannot wholly ignore it as a
 factor in the Christian life. "First the stone, then the car, then the full
 crew in the car." How differently would we have proceeded had
 we had the responsibility of converting the motley crowd of Hebrew
 slaves into a compact nation, chosen to be the depository of
 the oracles of God, and to represent Him before a gain saying
 world, would we not have out Darwin'd Darwin, we

Charles method
 progressive
 and not
 technical

maintaining the law of the "survival of the fittest"? The good would not have died young, nor the sinner in a green old age. Neither in our plan of redemption would there have been any provision for the church at Corinth, nor yet for those of Sarde, and Sardis. Then would have been no middle age, no popes nor inquisition, nor heretics. ^{But Christ does not speak the words used nor speak the questions of men} And God has found it possible to make the truth survive these things, may we not hope that she will not be utterly crushed to earth, though a number of regenerate, but unsanctified Moslems, be baptized in the name of Christ? I remember having written something years ago not entirely in harmony with these views. I am not concerned about that. It is ever the part of wisdom to find lesson in our mistakes and failures. I was younger then, in years and experience.

We are commanded however to be wise as well as willing. We are not in the Sandwich Islands, nor yet in India. Anything like a popular or public execution & evangelistic work for Moslems, would assuredly defeat its own end, since, long before any considerable part of the population were reached with the Gospel message, the consequences foreseen by Mr. Eschelstyn would be upon us, and the work, both new and old, in so far as it depended upon human agencies, would be arrested. How then shall a forward movement be made which shall be so adjusted to the condition of our work, as to make sure that it shall not be stifled at its birth? I believe that, guided by the Spirit of grace and wisdom,

Doctrines
our requirements
has stringent
and unsifted
tantal

Expediency
of methods
proposed

the brethren assembled in this Conference will find a way, will find more than one way, by which salvation shall be brought to the hungering multitudes, who as yet know not ^{yet} that they have need of bread. The land is open before us, and the avenue of approach are many. We are not called to offer battle at the bridge, when the enemy is entrenched, when there are many fords by which his position may be turned. There is one instrumentality, which is at the same time safe and practicable, and, if judiciously employed, effective. I mean the itineracy. But to make it effective it must be conducted for a long time to come by the missionary in person, and conducted as systematically, and with a definite purpose, as would be required in any other department of our work. It cannot be made subject to the convenience of the missionary, or dependant upon the time that can be spared from other work, but it should be given its proper place, and recognized as second in importance to no other agency ~~which~~ ^{of} Divine Providence in placing it at our disposal.

It is
practicable
and effective

If I venture to throw out a few hints, with the view of bringing this question more definitely before this Conference for your consideration, I wish to have them considered in the light only of suggestion. (Conscious as I am of the demerit of this paper, in undertaking to treat of so great a subject, I feel content in the assurance that the subject itself

will not be denied a hearing. It is a heavy burden on all our hearts, and the question is not at all as to our duty and our privilege, but as to the best and wisest ways in which our duty may be discharged, and our privilege improved. There is however, one aspect of this question upon which I am prepared to speak with the authority of personal conviction. If evangelistic touring is to be done systematically, and done in any thing more than the name, we must, for a period not shorter, and probably much longer than five years, personally conduct it ourselves. Our native brethren cannot do it for us, however willing, and however consecrated they may be, for such a work requires something more than consecration. It requires ^{the} energy, persistence, pluck, and tact. It needs that indelible something which, throughout the Orient, is so conspicuous by its absence, and which we Americans call go-ahead-iveness. Many years of the missionaries' time are wisely given to training young men to be preachers, and teachers, and physicians. Why should it not be as legitimately exercised in training ^{them} to be evangelists, and colporteurs. And this kind of training can only be given in propria persona, on the road, as Christ taught his disciples, while he taught the people, the things of the Kingdom. I believe that some of the methods of our Methodist

touring
must be done
by missionaries

brethren, which have ever been so successful in
 new fields at home, could, at least for a time, be profitably
 employed here. We have the Apostolic sanction
 as well as that of our own Church, for adjusting our methods
 to our circumstances. We are to become all things to all
 men, if by any means we may save some. To lay
 out into circuits as large a portion of the territory
 contiguous to each station as could be profitably
 visited, and ^{to organize} that such visits should be made by a
 missionary, attended by one or two helpers, and made
 regularly, and in accordance with a well defined
 plan, which has been previously adopted by the
 station, to organize in these villages, whenever possible,
 classes of inquirers, placing them under some sort of regular
 instruction, and from the number of whom the missionary
 should accept, at occasion offered, candidates for baptism,
 what forbids that something like this should be under-
 taken? In the cities a longer stay should be made
 of several weeks or months, during which secondary
 circuits or preaching tours could be made.

One of these helpers, if not a colporteur, should be well
 supplied with Bibles, and should be taught how to dispose
 of them to the best advantage. We have many booksellers,
 both local and itinerating, but can we say that
 there are many of them who are bent on getting the

Itinerating
 Circuits

Village
 catechisms

Bible into the hearts of the purchasers, as well as into their hands? To do this requires training as well as wisdom, and training of a high order. Mr. Whipple is comforted by the same difficulty of obtaining competent and consecrated carpenters that we suffer from in our evangelistic and other work, only more intensified. The work is more difficult, and demands greater sacrifices than is called for on the part of teachers and preachers. I have seen no reason to modify the views expressed in the past, that the very best talent we have should, if possible to secure it, be employed in this work, and paid accordingly—not less and if necessary more than our best preachers and teachers receive. To be able to expound the Scriptures as well as to sell them, to have the faculty of awakening in the mind of the purchaser a spirit of inquiry into the ~~into the~~ contents of the Book, this is to make of it a living thing, rather than an article of merchandise, to make of it a well of water springing up into everlasting life, to be read and meditated upon by its possessor, and circulated from hand to hand, when otherwise it is so often laid away and forgotten, or preserved carefully as a talisman only. The matter of training carpenters for Bible work I regard as of the highest importance. Some years ago I read a paper at the Annual Meeting of the W. M. Mission emphasizing these views. A longer exposure only tends to accentuate them in my own mind, and I look upon it as an ~~event~~ ^{event} in the highest degree promising, that our missionary band has been recently reinforced by a gentleman, Rev. Wm. Shedd who has for

Carpenters
and
Bible work

Special
training for
Carpenters
and
evangelists

Summer
Mission

expressed his desire to
 a number of years, and qualified himself for special
 work for Mussulmans, including the training of evan-
 gelists, and other engaged in work for them, the organ-
 ization of the June Mission also, in Abooniah, with
 its corps of zealous evangelists, and having for its
 object Moslems as well as Christians, is full of promise,
 and is well worthy in my opinion of adoption by
 the churches in our other stations. Not these are
 young and few in number, compared with the large
 Christian population of Abooniah, is no objection. If
 the churches do not learn the lesson of working
 for others when they are weak, they will be little likely
 to learn it, or to practice it, when they grow strong. A
 beginning of work for others ought to be pressed upon
 every church as soon as organized, and I hope
 our newly formed Jewish Church in Hamadan may
 be found setting a good example in this respect.

I have dwelt upon our duty to the unevangel-
 ized, in pleading for the reorganization of the Agency.
 It is alike demanded in view of our duty to our converts
 already gathered in. If our churches are to become imbued
 with the missionary spirit, it will not be through our
 appeals to them, but through our own example—our life.
 What we ourselves are, what we pray for, and labor for,
 and agonize for, and manifest, in thought, and purpose,

and action, are the supreme business of our life; that which fills our whole horizon, that is what those who follow us will also follow. I, like Paul, am now determined to know nothing among this people but Jesus Christ and Him Crucified. and determined, by God's grace, to make that knowledge the possession of the people of Persia; if useful with the prophet that the Word is within us as a burning fire shut up in our bones, which compels utterance, and demands an audience, then those who come under our immediate influence must necessarily become impressed with the same aspiration, and the same purposes.]

But, as I have thought about the many perplexing problems connected with the work for Muslims, the question has again and again forced itself upon me. What are we going to do with these converts we are preparing to baptize? If they are true to their professions, they will soon be ostracized by their neighbors, and many of them will almost certainly come upon us for support or assistance. If untrue, they will pretty certainly try to make a gain of godliness. This is a well worn story, which I would only weary you in repeating. After awhile, judging from past experience, would we not be compelled to close our ~~open~~ doors, or be overwhelmed with the flood of hypocrisy and fraud which we had invited upon ourselves? These are questions easier to ask

Influence
of our own
example

Self Support
for
Muslim
converts

than to answer. They are not peculiar to our own work, however. Paul had to face them at Corinth, and missionaries have to deal with them ^{and they are not necessarily discouraging.} the world over. Good things often have their beginning in darkness and degradation. The immediate outcome of the divine purpose in creation was not a completed universe, but chaos. Newly acquired freedom often degenerates ^{for a time} into license. Great reforms are commonly followed by periods of reaction. God waits, but His purposes do not fail. We must learn patience, something, something, of the infinite patience of Christ, who tolerated even a Judas, to bring reproach upon Himself, His ministry, and His followers. Many difficulties will confront themselves as converts multiply. All cannot expect to be fed, and they will soon cease to think of such a thing, while they will be more able to help themselves and each other as their numbers increase. So will they be more capable of detecting hypocrisy, and weeding it out, than we could do.

How can
the
missionaries
do more than
they are now
doing?

[Do you ask me how the overburdened missionaries are going to take upon themselves, in addition to their other cares, labors so severe and so exhausting, as would be involved in so great an extension of our work? The answer is, that either more laborers must be sent out by the churches at home, or else that our work must be reorganised, and the

Re-arrangement
of agencies
may be
necessary

balance between its various departments now equitably adjusted. We must cut our coat according to our cloth. The educational work, the medical work, the local evangelistic work, the work of translation, the treasury, the press, the ^{existing} demands, social and political, the protection of our people from oppression, and besides the care of all the Churches, these surely can none of them be laid aside. Certainly not! But they can, and must be made subservient, to a degree that does not yet prevail, to the work of saving souls. Our work has not developed symmetrically. We have shifted our cargo, and we had readjust our center of gravity. That we have so far failed in our work for Malans, cannot be denied, if results visible and tangible, are to be taken as a criterion. If we are sure that our methods are the best and only ones, then we are not to be concerned about results, but only about our duty. But if we find it possible to bring our methods into closer harmony with those of the apostles, then let us do so without delay. The night cometh when no man can work. How important that we should improve these priceless privileges, while they are open to us, for we have no assurance that five years hence much of the freedom we now enjoy in preaching Christ in Persia may not be quietly abridged.

Dangers
of losing
opportunities
by delay

But after all has been said and done, the question

~~The question~~ of methods and instrumentality is wholly beside
 the mark, unless the baptism of the Holy Spirit be upon us and
 His power worketh in us. He can accomplish His purpose with
 any instrumentality. Who are the elect, but those whom God
 has graciously chosen to be the instruments of His bounty?
 My brethren, I believe God is waiting for us to decide whether
 or not we shall go up and possess this land in His Name.
 His oil is ready to fill our vessels, and all that we can
 provide. But only to them that truly give, in His grace
 truly given. It is not the stagnant pool, but the fountain
 of living water, ever giving of itself, to bestow life, and beauty
 and gladness, whenever its waters flow, that Christ has
 chosen as the symbol of Himself. As we give out
 to others, how truly how beautifully does He give of Himself
 to us. And in giving Himself says He not ^{also} ~~give~~ ^{all things}

Baptism
 of the Spirit
 essential

Not to be published



Education

1
INDUSTRIAL EDUCATION.

The need of something more substantial and general in the educational institutions of foreign missions has long been felt.

It is a recognized fact in a great many missions, and an existing fact though not recognized, in many more, that the results of the existing schools, colleges etc. have not been satisfactory; have not been what they should be. Still it is said by some of the most experienced men in the field that schools are our strong hold; that we must look for the greatest results through the schools.

The "review of missionary work in eastern Turkey" says, "The high schools for the boys and girls"—"are the crown of our system!" "Though education and colportage must stand ever strictly in the subordinate, and may be pushed only to the degree that will best subserve the interests of evangelization, yet at the present time education is relatively the most important in our field." The same report says "one third of the missionary force is given to education". The same thing might be said of Persia. One third of our efforts given to education; our schools are our strongholds,—the crown of our system. But what are the results? From the fields the cry, "What can we do to keep our young men from demoralization?" "How can we build up a stronger character in our school boys? How can we keep our young men at home instead of running off to the countries? And still another question, and a greater one is, what can we do for those young men who, after graduating from our schools, are not needed in the work and are therefor thrown upon their own resources?"

These questions are as vital in Persia as in any field.

There are a few facts I would like to bring to your attention concerning our school system and its results.

First, the fact that the average character of our graduates is quite low and not at all what is expected or wanted.

Second, The fact that the great majority of the students of our schools and colleges are more dependent on our mission treasury after they graduate than they were before they entered our school. And that in this country at present, they cannot put to practical use the knowledge gained in our schools in any employment but that of foreigners.

Now where is the lack in our school system which causes such results? Is it not that the education given these students is too confined to the abstract and that it has not sufficient bearing on the matters of daily life?

Automatic, abstract education does not tend to produce a strong character. "Book learning will not build up a strong character, it stimulates only one side." It is a common complaint that our helpers and students lack in moral courage and stamina. We see selfishness sticking out on all sides of them and "selfishness is the arch enemy of virtue: from it all forms of immorality spring, and its last analysis is total depravity." Franklin said "A penny saved is as good as a penny earned", but here apparently the maxim is, "Make money honestly if you can, but make money". The main object of our students and graduates, including teachers and preachers, seems to be to make money. Through every nook and crook petitions come to us for higher salaries and when it is impossible for them to ask a higher salary they send in their petition for special help because of special peculiarities in their homes—for instance one says, "Because of my great influence in the village I have an exceedingly large number of guests"—"It is necessary for me to keep that position, too, in order to further the interests of the Gospel in the village, but to do this I must of course have a special grant." Another one says, "It is much more expensive living in this village than others and my family is larger than that of my associates who get the same salary and of

course you do not expect me to live on that amount." But look at their dress and watch their way of living and you will see that they dress better than the villagers and live higher than men of their standing. "A system of education consisting exclusively of mental exercises promotes selfishness because such training is subjective. Its effects flow inward; they relate to self. All mental acquirements become a part of self, and so remain for ever unless transmuted into things through the agency of the hand."

An educational system that does not tend to do away with selfishness is radically wrong. Character is a steady growth, influenced by outside experiences--by what one does and sees. If those experiences tend to selfishness the character formed will be selfish; if they tend to immorality the character will be immoral; if the experiences tend to independence, freedom, truthfulness, the result will be an independent, free and upright character.

Why do our graduates think it our bounden duty to employ them, and consider it almost a criminal offence on our part to leave them unemployed or to discharge them from our services? Because we have unfitted them for the employment in which they engaged before entering our schools and in which they could earn their own living, and are therefore dependent on us. As soon as they come to our schools they enter a new life,--an easy life suited to the Oriental ^{mind} life--but which few of them have seen before; they are surrounded with books and teachers, free of cost to them; their education becomes automatic; the abstract is pounded into them while the concrete is left out altogether.

By taking young men from their homes in the villages and giving them an intellectual education only, we not only do not fit them to earn an independent living but we unfit them for the work they were engaged in before they entered our school. As ignorant as they were when they first came to us, they were at least able to earn their own living--poor as it may have been, still not poorer than that of their associates--but when they leave us--fitted to fight the world as they should be, they can only teach or preach. They consequently have to be employed by our mission in one of its various branches of work, pick up with some other mission on the same field or go off to the countries. Where is the young man who having passed his examinations in our colleges or high schools will take to the sickle, to the plow, to the loom, or to the last, or to the vineyard? He is not to be found but in a very few cases. Why? Because his education is composed of book learning only; we have given him an intellectual education; once he could drive the plow and look any man in the face as he ate his bread, dry as it may have been--and say, "It is mine; I have earned it and I know the value of it": but now he is unfitted for the plow and fitted for the pulpit, and to the pulpit in Persia or America he must go. With all reverence to the pulpit and to the preachers, may I ask where is the live, strong, self supporting Persian church to come from if we make all our graduates into preachers and have our congregations composed mostly of women?

What I have said is true in Western Persia at least; I am not well enough acquainted with the rest of the field to make any assertions.

There are only two remedies to these difficulties--one is to make the instruction given in our schools more general so that the education will be more practical--so that it will touch the every day life of the students in a greater number of points--and so that each graduate instead of being unfitted to use his hands will be fitted to cope with native competition and be able to earn an honest living independent of the mission. They will then be forced to live on a level with their own people and there will be no place left for the proud spirit with which they move about now. The alternative is to close our schools and stop educating the boys.

Industrial education seems to me a probable way of accomplishing the first remedy; the latter one is easily accomplished.

There are a few points I want to mention in regard to this;-- first, Manual training has a moral effect. It promotes altruism because it is not subjective but objective--it converts the abstract into the concrete. Its effects flow inward. "The skilled mechanic is constantly conferring benefits upon man and each benefit so conferred exerts the natural reflex moral influence of a good act upon the mind of the benefactor". No man can acquire a moral character by committing to memory a series of good maxims no more than he can become an experienced physician by reading all the medical books and journals published without putting to practical use and seeing for himself that what he ~~XXXX~~ reads is true.

Words without acts are like faith without works--dead. A moral man must work on principles--that is he must act from principle and not from a sense of a certain action being agreeable to him. There must be a right and wrong before his mind continually. So it is with boys in the manual training school. They see a right way and a wrong way of doing every thing. They have a straight line to cut to, if they cut before that line their work is not true and the joints are not perfect: if they cut above that line their work is in the same condition though out of square in the opposite direction. On the other hand, if they make a perfect line and cut perfectly to that line their work must come out perfectly true. The boys know this and striving to do the right continually must have its effects on their growing characters.

"To know the truth it is necessary to do the truth." Doing the truth over and over again as one has to do in making things in order to make truthful things cannot but have an inward effect which will finally result in the loftiest and purest morality.

Second. Industrial education will solve the problem of self support individually and in doing that will also solve the question of self support in churches.

It will give the boys a trade or business with which they can compete with native labor. Having a superior character they will do superior work and superior work always has the largest sale. When the members of the churches can earn their own living; when they are self supporting men; they will be able to support their church, but as long as the members of the church are dependent men the church will be a dependent church.

The scope of industrial education should not exceed that point necessary to give the boys a practical knowledge of the trades and businesses used in the country. We are not Anglicizing the country; we want to Christianize it. It is not necessary to root out the trades and businesses of the country and plant foreign businesses in their places to accomplish that end.

Therefore it is our place to teach the boys to produce articles produced in the country and needed in the country, not things produced or needed in America or Europe. By teaching them to make a better article they will be able to carry the trades over the heads of inferior workmen.

What the results of such an education will be remain to be seen. But we know that the influence of the Christian laboring man is great wherever he is. In regard to Moslem work, the laboring Christian man can have an influence can have an influence where the evangelist or preacher cannot. The majority of Moslems think that preachers like mullahs hold their positions for the material benefits they afford, preaching Christianity is their trade,--their business, they receive their salary for doing so. But when they see a man, who by the sweat of his brow earns his bread--is not dependent on any person for a salary-- and who lives Christ in his every day life and showing a true Christianity to all around him, they then begin to think there must be something real in the Gospel that leads a man to such a life, and the beginning to think is often the beginning of a new life. The working Christian man is the seed of a working church. (over)

*the seed of a working Christian community,
the seed of a self-supporting, working church.*

Industrial training has a moral effect. It promotes altruism and not subjective but objective--it converts the skilled mechanic into a concrete. The effect is slow in coming. The skilled mechanic is constantly converting benefits upon man and each benefit so conferred exerts the natural reflex moral influence of a good set upon the mind of the benefactor. No man can acquire a moral character by committing to memory a series of good maxims no more than he can become an experienced physician by reading all the medical books and journals published without putting to practical use and seeing for himself that he knows what he reads is true. Words without acts are like faith without works--dead. A moral man must work on principle--that is he must set from principle and not from a sense of a certain action being agreeable to him. There must be a right and wrong before his mind continually. So it is with boys in the manual training schools. They see a right way and a wrong way of doing every thing. They have a straight line to cut to if they cut before that line their work is not true and the joints are not perfect; it is y out above that line their work is in the same condition though out of square in the opposite direction. On the other hand, if they make a perfect line and cut perfectly to that line their work must come out perfectly true. The boys know this and striving to do the right continually must have its effects on their growing characters. "To know the truth it is necessary to do the truth." Doing the truth over and over again as one has to do in making things in order to make truthful things cannot but have an inward effect which will finally result in the loftiest and purest morality. Second. Industrial education will solve the problem of self-support individually and in doing that will also solve the question of self support in churches. It will give the boys a trade or business with which they can compete with native labor. Having a superior character they will do superior work and superior work always has the largest sale. When the members of the churches can earn their own living, when they are self supporting men, they will be able to support their church, but as long as the members of the church are dependent men the church will be a dependent church. The scope of industrial education should not exceed that point necessary to give the boys a practical knowledge of the trades and businesses used in the country. We are not Anglicizing the country; we want to Christianize it. It is not necessary to root out the trades and businesses of the country and plant foreign businesses in their places to accomplish that end. Therefore it is our place to teach the boys to produce articles produced in the country and needed in the country, not things produced or needed in America or Europe. By teaching them to make a better article they will be able to carry the trades over the heads of inferior workmen. What the results of such an education will be remain to be seen. But we know that the influence of the Christian laboring man is great wherever he is. In regard to moral work, the laboring Christian man can have an influence which the preacher cannot. The majority of Moslems think that preachers like Muslims hold their positions for the material benefits they stand, pressing Christianity is their trade,--their business, they receive their salary for doing so. But when they see a man, who by the sweat of his brow earns his bread--is not dependent on any person for a salary--and who lives what in his every day life and showing a true Christianity to all around him, they begin to think there must be something real in the Gospel that leads a man to such a life, and the beginning to think it is often the beginning of a new life. The working Christian man is the seed of a working Christian community.

~~Higher~~ Education

The problem which meets the Persian Missions is different from that in other countries, and it is evident that here unless the Missions arise on their firmness no advanced education will be attainable.

The fact that the dense ignorance of even what are called the educated classes is one of the great barriers to the consideration and understanding of the claims of Christianity seems a sufficient argument for the encouragement of the higher education and the creating of a public sentiment in favor of the study of history and mathematics especially.

In the parts of Persia with which I am acquainted there seems no present danger of carrying the requirements too high. Public opinion will act as a drag upon any attempt to raise the curriculum of study and if that is not sufficient the scarcity of funds from Jathmas & boards will be quite sufficient.

At the present time the work that should be done by each station seems ^{to me} to be something after this style:—

- 1) Each center of work should have a school which will be a model of primary, inter-mediate, & high-school methods.
- (a) For this we need to be constantly on the look out

for the methods best fitted to the people among whom we are at work. We must remember that Russia is not America or England nor yet India, and we should also remember that we who had this work won in such schools many years ago, - years that are full of new achievements in the realm of pedagogy.

(b) We need also better and more permanent teachers. We must pray the Lord of the Harvest for men & women of the right spirit. We must do all we can to impose the dignity of the work of a nation upon the teachers and upon the public by our treatment of the teachers and by the salaries we pay, relative to other lines of work.

2 Scientific Education should be limited, at present only by the demands of the students, & their desire should be stimulated. At present our students in general only desire enough education to obtain a good position where respect & salary are assured. A few desire knowledge for its sake of knowledge, & these should be encouraged & dealt by so generously in the way of instruction as to reduce the European & American press to the lowest possible, if not to a normal, condition.

3. The demands for help in our own work will make useful instruction in Medicine, Pedagogy and Zoology, and it seems to me that the great danger here is that the mission union will despise the day of small things and not be willing to take the needed trouble, with one student or a small class, to give a thorough training.
4. There should be a short course of preparation for those of our converts who seem to be ^{very ignorant & ignorant} illiterate & whose age is too far advanced for more conventional preparation. Especially should all students who expect to do the work of pastors and evangelists have a thorough drill in the versions of the Bible most familiar to them and which they must use with inquirers.
5. The preparation of school books ^{in the vernacular} should be left largely to the natives, ^{under the guidance of the Missions} and until such assistants are found the English must form a considerable part of our curriculum, that we may use text books up to date for our higher work.
6. Every scholar in our schools should have a clear idea of what the Bible contains and especially should know the details & as far as possible

should get the spirit of that great Life which is the life of the world and its light.

While ^{only} ~~the~~ ^{the} instruction in this work can be given by the missionaries at least that part should be made to live and glow before ^{the} ~~the~~ ^{the} as the most real of all relation.

I fear that often those in charge of the schools are so involved with routine work that they cannot give the personal attention to the special religious work among the students that is needful to bring souls into the Kingdom. For myself I am resolved to make this personal work the ^{1st} aim of the coming year, and also in view of the state of morality among the Persians to give ^{some} ~~some~~ ^{some} personal talks to the assembled school upon moral subjects.

7. I have given much thought to the subject of Technical & Industrial Education but so far my ideas are very vague on the subject. I believe that the future must see much good done by this line of instruction, but I am waiting for my furlough to investigate the subject with the view in view of doing something for Lehman.

It seems to me that in view of the lack of freedom to push the preaching work in bazaars & villages that the main hope for the work in the immediate future is in

H. Edw

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what may be called the Evangelistic School, and
the Evangelistic Medical Work.

As regards schools, in general, it is my opinion
that they should be used as advance vaccination
only when in the judgment of the stations the best
teachers can be found who will make them an evangel-
izing agency, or when they may be thought the best
method of entering the field as preparatory to the
evangelist

Respectfully submitted
S. Lammie Wood.

and during the winter season to be taken
to California for at least winter wear.

Having learned that they could soon learn to
make all wool cloth, the only difficulty being
to get the raw material. The wool is scarce &
in the amount for good quality, & could
not create a supply. In our own country
great industries have been started since
terminating the war, - in, Texas!

Annie Matthews

...should be found by the people;
and the people had no doubt, that it
could have been found in the
... that they would soon be
... in the year.

...earned from the ...
... the ...
... the ...
... the ...
... the ...
... the ...
... the ...

~~The ...~~

~~...~~

Memorandum

#18

1. Education of girls, The standard, and method best adapted to the mission fields.

Under the Standard

1. ~~As much as to fit them for village work.~~ ^{sufficient education}
2. Where girls are to teach, a higher grade to fit them for that.

A general knowledge of common branches is necessary to open their minds to the understanding of Bible truths. The knowledge in any especial subject is ^{the} secondary, the training of the mind the primary object. For this reason languages other than those to be used by them are a waste of time. The Bible should be the principal text book. I doubt the helpfulness of using it ^{first and} as a reading book except in cases where direct Bible lessons cannot otherwise be given ~~as~~ in case of Jews or Moslems perhaps. The lessons should be such as to cultivate a love and reverence for the Bible

and both these ends are effected
by using it as a reader. (We all know
how eagerly we looked forward to
changing our first, much abused
reader for a new one). Bright
lessons in Old Testament-History
Chronologically arranged and accom-
panied by illustrative pictures
are best adapted to early lessons
to be followed by systematically
arranged courses of lessons on
the life of Paul, life of Christ, the
epistles and journeys of Paul,
the history of the early Christian
Church, and toward the close of
the course illustrative, method
lessons using objects and requiring
the class to write out the method.
In all these lessons dictate to the
class the matter taught before
leaving them and see that they write
out the lessons neatly in a book
to carry home with them.

2. As to the ^{3,} method adapted to
the mission field, nowhere is a
correct method so essential for there
are not the good influences here to
counteract the work of a careless
teacher which we find in many lands.
As to the amount of education there
may be a question but every lesson
taught in a loose and illogical way
by teachers who come before their
classes unprepared ~~or neglect to~~
~~come at all~~ is a lesson in loose
morals which no amount of theory
will overthrow. It is a mistake to
think that anyone can teach. A
teacher has more chance to influence
the future of our churches than
either the clergy or the physician
and yet those are expected to teach
who have neither natural talent or
previous training. Let ^{us} teach any
subject which will teach ~~faithful-~~
~~ness~~ and teach that ~~faithfully~~
and especially teach it to our
assistant teachers. ~~(it is the great~~
~~lack in all our work.)~~

Question I,
(Miss) H. L. Medberg.

Education of Girls.

As we have gone from village to village taking the gauge of human wretchedness, seeking to minister to minds diseased, seeking to soothe the pangs of poverty, have we not realized that the seed also has too often fallen on stony or thorny ground because the soil was unprepared, dwarfed minds were incapable of grasping the spiritual truths we have endeavored even in simplicity to inculcate - Well has it been asked "Where is therefore the salt wherewith this stagnant people is to be salted? Is it in the education of our youth? In a country where the principles of justice and truth are so entirely wanting, where womanhood is so degraded and the sense of the need of a Saviour so incomprehensible is not that agency which bears so directly upon the enlightenment of the mind and soul and the elevation of womanhood a very important factor in our struggle for the evangelization of Persia? If so, may we not appropriately ask, have we "thus saith the Lord" does the missionary charter contain a royal warrant, does the "Great Commission" include it? If so does it qualify the means used, or is benefited?

(1) What is implied in the Master's parting command:

"Go ye therefore and make disciples of all nations,
 "baptizing them in the name of the Father and of
 the Son and of the Holy Ghost, (1) teaching them
 to observe all things whatsoever I commanded
 you"; Has it been truly said it is our duty (1) to
 save souls (2) to develop ^{that} soul into the image
 of Christ? Is not such way as is in accord with
 the command a right way, and that method
 which has for its object both the salvation and
 developement of the soul one of the best?

(2) How can education prove a direct evangelizing
 agency?

Will education of itself make an effective christian?
 Though history testifies that mental ignorance
 has never proved successful in christianizing
 any land, yet education of itself cannot make an
 effective christian, but as has been truly said, "edu-
 cation is a mighty weapon in the possession of a
 heart warmed and inspired by the Holy Spirit.
 The pioneers of civilization and christianity in
 our own beloved land must have recognized
 this when they built the schoolhouse and church
 side by side, and today they stand hand in hand
 in the old New England villages, silent witnesses
 to the rise of christianity in America. Schools in

which the Bible is made a subject of daily study must necessarily not only make disciples, but prepare by mental training. the minds of girls so won, to shut-out false ideas. Again is it not a "mighty weapon in the Master's armory" for training and preparing Christian teachers, wives, and mothers to whom we are going to look to add power and influence to the native church. "Education infused with spiritual life" must yield direct & permanent results, both in raising womanhood to a higher plane of existence, making disciples, and in preparing well trained, earnest, devoted teachers and mothers to assist in building up a strong faithful, intelligent church of Christ in Persia. If thoroughly furnishing the mind is the evident path of present duty, (3) "What proportion of effort ought to be expended?"

In studying the history of other lands it appears true that the reception of Christianity starts into life an irresistible desire for enlightenment and elevation of mind and in proportion as there is a rise in the intelligence of Christians there is naturally a corresponding demand and need for higher grades of study and it becomes necessary to establish institutions which

provide secular as well as religious advantages. Is it necessary to discriminate between primary education for anti-Christian sects intended to be directly evangelistic and that which grows out of this real need of a Christian community? While many advocate such a distinction and deny the feasibility of using mission funds in giving a secular education to anti-Christian sects, still can we hope to reach the higher classes in the cosmopolitan cities and towns of Persia, unless we offer special advantages? Will a Moslem be willing to send his daughter to a Christian school simply to learn the Bible and such elementary knowledge as she might acquire in her own native school while committing her Honor?

Then again do we not make disciples by indirect methods in all departments? Does the physician minister to bodily healing, ^{except} as she rejoices to offer spiritual healing to the sin sick soul?

Do we extend secular advantages in our schools except as a means to a greater end? Moses and Daniel, were they not disciplined at the courts of kings in all the wisdom of Egypt and Babylon before they were chosen by the King of Kings meet vessels for His service? With Francis Ridley Burgin

we say, "He who made every power, can use every power. All may be dedicated to Him, sanctified by Him and used for Him". So may we not ask Him to bring His perfect foreknowledge to bear on the training of the minds committed to our care, that in the words of Paul the great teacher of the ~~Scriptures~~ ^{that} our daughters may be "perfect, thoroughly furnished unto all good works". Again, if thoroughly furnishing the mind is the evident path of present duty, what educational agencies are best adapted to produce most effectual results?

Is that environment which brings the pupil into intimate and close relation to the teacher, apt to be conducive to the best moral and spiritual growth? The child enters a Day school, fresh from the haunts of sin, she has learned her Bible lesson by rote, just as she would have done the Koran. It means nothing more than that it is the Christian sacred book, and perhaps she has done something meritorious in God's sight, and pleased her teacher. Try to beautify jeans in her eye. You tell her of His purity and naturally following the instinct of childhood she seeks comparison. The word is an enigma, she knows and has seen nothing in her own life, of purity. It must mean something good, but can she comprehend what?

You speak of His love, love for little ones like her. What does she know of love? Unwelcome at birth, uncherished in childhood - having never even sipped from the rills of love, how can she thirst for the living water? You have told the old old story; she has heard it. Has her mind assimilated it? Her Bible lesson finished, other lessons follow. She returns to her home, and if the slightest impression has been made, is she not likely to forget it all, in the depravity wretchedness and sin in which she spends the next fifteen or or sixteen hours. Take the same child into your home, live through imperfectly before her a life hid with Christ in God. Win her love, then point her to one who loves her more than she loves you, and will she not begin to comprehend and understand the "Jesus Doctrine"?

In studying the nature of the Persian girl, have we not all been impressed with the fact that their characters have not the moral stamina which, as has been expressed, comes from the "training of a Christian home in childhood" and so naturally the Persian character seems particularly susceptible to the influence of its surroundings?

Friends and fellow teachers, if this be true, and Boarding schools are the proper environment for Persian girlhood, let us seek with renewed zeal to enlarge the place of our tent, let us stretch forth the

curtains of our habitation, sparing not, lengthen our cords and strengthen our stakes, that we may gather in these brands plucked as it were from the burning - Let us seek to have our Boarding schools, schools whose purpose and aim is to foster in the pupils ~~and~~ intelligent and active Christian life and lead them to fix high standards of social and religious excellence.

Let us strive so to combine the secular and religious in educational training that God given faculties may not be neglected, but quickened into intellectual ^{life} ardor and awakened to mental assimilation, that our daughters may go forth from us to walk worthy of the Lord unto all pleasing being fruitful in every good work. Let us live and work and love with renewed energy in the Educational corner of the vineyard, making disciples and developing them into His image, that when the Harvest Home is sung, and we gather at sunset, we may come with rejoicing bringing our sheaves with us.

Miss McCampbell

How to live closer to the people

It should be clearly understood, to begin with, just what is meant by this "living closer to the people". It certainly does not mean the sacrificing or even lowering of "pian standards". Principles, character and higher piety are to be maintained and cultivated at all hazard. Nor does it involve the yielding to the people's deficiencies in matters of good manners, and cleanliness and the observance of nature's laws of health. All such and other essentials do not come within the sphere of those things which can be gilded. The effort should be to lift up those around us in such matters and not to come down to their level. But on the other hand the approach on our part should never be characterized by a self conscious condescension! Superiority is never to be assumed but conceded by those who are the recipients of favors. For what can be more repelling and ruinous of all good effects as such a spirit? Nor yet does it mean an occasional assumption of a certain behavior to be cast off with the assumption of daily life. For such a conduct is inconsistent and might even be mistaken for a true serving or even hypocritical spirit. As this approach must never be merely outward, unnatural and cold but spontaneous and attractive. It is a matter of "living" closer to the people: as an habitual and daily experience and not as a mere incident or even accident at all.

contrary or se. It is to become one with them in so far as accident of birth and fortune may allow. It is "to live and have our being" with the people.

And now the question arises does such a closeness between the missionary and his people actually exist? The answer must be in the negative. On this point the testimony of most of the missionaries as well as that of the native brethren concurs. Nothing will impress an outsider so much as the unrest of all missionaries on this very score. It is a question arising at all times and discussed on all occasions by those who have the work most at heart. For a multitude of causes keep it fresh in his mind, you should be inclined and were anxious to forget it. The same is true of the native brethren: as they think of their relation to the missionaries, instead of gratitude swelling in their heart, for benefits received, and love going out towards their benefactors, they dwell on the chasm separating them. The one from the other. They often call the missionaries' attention to it with sadness and even with bitterness. This feeling impairs many of their words and deeds. It causes great discontent, hard feelings and constant friction in the work. So it impairs the work by poisoning it at the fountain.

While the causes giving rise to this unhappy state of affairs may fairly be assigned to various matters

3.
yet the fact itself is certainly undoubted. The mission-
ary's world is very distinct from that in which his na-
tive brother lives. His home, his books, his model of
thought, his pleasures and amours and even the society
in which he moves are as much like the home ar-
ticles as determination ^{on his part} can make them. So the
mission premises are quite American or European
as the case may be but near native. The native
is the subject upon which he works and for whom
he prays but seldom with whom he laughs or weeps.
Occasionally these two extremes meet on some com-
mon ground but soon to part again each to return
to his own world. And the meeting, even on such
common ground, is too often forced and a burden
to both concerned as evinced by the mutual relief
experienced at the parting and resumption of their
separate lives.

This strained relation with his native brethren
womies and saddens many a missionary. It is
no small part of the overwhelming burden which he
daily carries and wears the joy out of his heart -
the consciousness that while he may have succeeded
in refining his native brother with respect and

even with fear but with ⁴no love is troublesome indeed. For love grows when there is mutual understanding and sympathy and confidence but such are rare or of a poor quality between the native and missionary as more than one case can prove. And to assume all this and close our eyes to the real state of affairs is folly indeed. We will not turn out pessimists neither will we become dupes of our own deceptions. The people do not understand the missionary and he does not begin to understand them. A good deal of our time has to go to explain to those whom we wish to influence towards the right as to our motives and plans and aims among them. Our lines should be so unhampered and direct that no such explanations would ever be necessary. While the missionary may be expected to be honest and ever sincere he is likewise thoughtful, proud, selfish and an alien. The bitterness arising from so many misunderstandings too often counteracts the ~~little~~ good he may do.

But is it desirable for the missionary to live closer to the people? In other words, conceding that influence is the thing sought, can it be best attained by a greater approach to the people or letting matters

So as they are? And right here is where the difference of opinions appears. Many arguments are used on both sides. But before presenting the arguments of either side one remark should precede them all viz let all notice that those using the continuance of the present state of affairs rely principally on their judgment for their reasons while those using greater simplicity rely on Scripture entirely for support.

Some think it is the missionary's duty to illustrate by his daily life the result of our civilization in contrast with the civilization of the religious system of the land where he labors. He believes this is due to the religion he represents which should not be made to suffer in such a comparison which is bound to be insubstantial. He also believes such a comparison must of necessity result in the vindication of Christianity and its acceptance by those who witness its effects. While this is true in a certain sense yet its application in so materialistic a manner is utterly antagonistic to all its spirit and teaching. Did Jesus keep this in mind as He went about to establish the Kingdom? Or did He absolutely despise all display and materialistic considerations in his daily life? Surely now even as then the Kingdom of God cometh not with outward observation.

6.

In striving to compete with this world's kingdoms in matters of the senses is there not danger lest such utterly conceal the spiritual? It is hard enough for man to perceive the spiritual without covering it up with the perishing things of fashion, riches and worldly appendages. Careful as Jesus was in this matter yet He had constantly to warn the disciples and others lest they come after Him for the sake of any earthly gain. Will it not be so in our case and is it not so now?

Others urge our right to live as we have always lived especially when those supporting the work are willing it should be so. We do not impoverish the people. Hear we not the right etc etc with me once as we see it? Well yes. But this argument is off the question. It is not a matter of right at all. Paul urged his right to doing many things, which however, he did not do, for it was not expedient. We are not here to maintain our rights but sacrifice them if needs be for the sake of Christ.

Then there is the point that in yielding to the people's unjust criticisms in this matter

harm will be done ^{if} that the spirit of such gumb-
 lers is bad and their motive selfish. Will Paul
 would eat no meat for his brother's sake. It is
 not the gumbling so much as its occasion which
 we must seek to remove. ~~Then to what infinite~~
 trouble and harm all this must lead as we
 just now begin to see in Orsoniah with our young
 men seeking America with the desire to im-
 itate us in style. We cannot quite exonerate
 ourselves in this matter however we agree.
 We would feel a good deal more easy for never
 being suggested such things to weak brethren.
 Think of men seeking to rival Paul or Jesus in
 their mode of life! All the better if they did! But
 not so with ourselves. And yet Jesus could have
 supplied far better reasons than ever we can
 for a higher salary and more elaborate outfit
 than could be supplied by His disciples in the
 scope of ability or efficiency or former custom!

So far as the injudiciousness of mixing
 with the people is concerned more can be
 said in favor of this agreement than in favor

of anything. The danger to moral depreciation, to health,
to loss of time, to the violation of the sanctity of the home
are real and very great. Paul seems to have had
this in mind when he counselled single life as a
safest married life. And it may be that the
difficulties herein involved can never be en-
tirely overcome by a married missionary. But
surely here much more than is done could be
done. For one thing church life can and should be
in common with the people. Just as the pastor's wife
teaches in her husband's Sunday school, takes her
little ones there to the Bible lesson, attends ser-
vice and takes an active part in all the duties
as it should be in the case of the missionary's
wife. It may be so in some cases but is not
at all as in Ormoniah. Then the social life
of the missionary should cease to rotate about
the missionary circle. His door should be
as readily and constantly open to the native
peer as to the missionary. Why should the
missionaries form themselves into a social
club? It is certainly more pleasant to in-
vite native missionary-guests but not so re-

cessary. to in such ways as seem feasible let the so-
cial life of the missionary and of the native brother em-
brace. It is not enough to invite them to our houses by
themselves in masses but entertain them and be en-
tertained by them even as we entertain one another.

Jesus lived a life of want and suffering not only
that He might offer that "recrucifixion sacrifice" *pro simo*
without which there would be no salvation but in or-
der that He having been lifted up "might draw all
men unto Himself" - In other words in His life so
close to the people He is the example the modern mis-
sionary should follow if he too wishes to exercise
that same drawing power in the masses. Paul
the other great missionary after the ideal of the
Master says "I am made all things to all men,
that I might by all means save some" in en-
closing an explanation of his missionary pol-
icy (1. Cor. 9: 19 - 27). There is no need to
quote more from Scriptures as all are suf-
ficiently familiar with the general current
of texts on this topic. All favor a close, ad-
apted, sympathetic life with the people.

and that it should be so accord

with the common sense of men. The greatest rulers of men have recognized the necessity of this and their doing it or inducing people ^{to believe} that they were doing it has been the powerful lever by which they have ruled the multitudes. And while Cy. cannot favor a mere policy as this is understood in its civil sense yet the laws of its apostles must conform to this rule from here if success is to attend their efforts. It is only in this way that Christ can be simply and forcibly presented to the consideration of the people. If the preacher allows a diamond to flash from his finger as he attempts to snipe the truth by gestures the attention of the audience will go to the diamond and the words of the preacher fall on dull ears. It must be demonstrated that Christ is quite as willing to dwell in the commonest life as in the most elegant one. The poor must be shown how to live good, useful lives by example as well as by precept.

These thoughts are humbly and prayerfully submitted to the Consideration of the Conference,
 E. W. S. Pierce

Monday, Oct. 8.

58

5

Favorable & unfavorable relations
in our work with Judaism, How to
reach the Jews, Methods & success:"

1st. Favorable Relations. — The Jew accepts
the Old Testament; as inspired by God,
which is also, in part, the Bible of the
Christian. The Jew is a monotheist. The
Jew believes in a Christ to come. He recog-
nizes the necessity of the shedding of blood
for the remission of sins — that is, the
necessity of a Saviour from sin. One
of the type of Christ, is the Sacrifice of the
Jew. — the Lamb without blemish, offered
for the remission of sin.

2. Unfavorable relations. — The Jew
is in a strange land, must be taught
by strangers the truths of his beloved
Law, in a tongue other than his mother
tongue; is an object of hatred & persecu-
tion in this land, on account of his
religion, & is asked to change that re-
ligion for one which, if accepted, ren-
ders him an object of hatred and

abhorrence, not only to the Persians, but also to those of his own nation.

3. How to reach the Jew successfully.

Christ, our great Example, shows His followers how to convince the Jew that the promised Messiah has come. "And beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures, the things concerning Himself." Paul follows in His footsteps: "To Him gave all the prophets witness." "I continue unto this day, witnessing both to small & great, saying none other things than those that the prophets and Moses did say should come; that Christ should suffer, and that He should be the first that should rise from the dead. Peter also argues from Moses and the prophets, that Jesus is Christ.

4th. Methods. The Jew requires in my judgement, special meetings and special schools. — that is meetings and schools specially adapted to his needs.

To sum up, the first requisite for successful work among the Jews, is, the Spirit of Christ.

The second, is an intimate acquaintance with the Scriptures of the Old and New Testaments. I should commence any efforts to convince a Jew of the truth of Christianity, from "Moses and the prophets". I have found that to this day, many of the Jews whom I have talked with, are looking forward to a Messiah, clothed with temporal power, who comes to lead them back to their Holy City, and Holy Temple. This argues a profound ignorance of their own Scriptures, concerning the Messiah's character and mission. The Jew accepts the Old Testament; he rejects the New; meet him on his own ground, and preach Christ crucified, from "Moses and the prophets".

Go to the Jew, if he will not come to you. After all, the Jew is a man. "Hath not a Jew eyes? Hath not a Jew organs, dimensions, senses, affections, passions?" Convince him that you

Love him. In order to do this, it is hardly necessary to add, — love him! The Jewish nation is not an ignorant savage nation. When our ancestors were clad in the skins of wild animals; were painted blue, and tattooed with strange devices, the Jews were a nation of poets, philosophers and historians. They are not to be satisfied by generalities, nor convinced by an empty presentation of the truths which we desire them to accept. The most Holy Spirit of God wishes to use emptied "vessels" in His gracious work; — and yet we are commanded to add to our virtue, knowledge.

"Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord. Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man which is an householder, which bringeth forth out of his treasure, things new and old." "The Holy Ghost, Whom the Father will send in My name, He shall teach you all

things. He shall glorify ^{eyes of the} Me": Their suc-
cess in turning the Jews, in repentance
and faith to Him whom they pierced,
comes only through the power and teach-
ing of the Spirit. Are we satisfied with that
measure of the Spirit, which we possess?
Does He work in us, and through us,
mightily? - Do not our hearts cry out,
"Oh! that I knew where I might find
Him": "That Thou wouldst bless me
indeed, and that Thy Hand might
be with me"!

Respectfully. Annie Gray Dale,
and humbly,

#39

The Jews, How best to enlighten them and bring them to Christ, and a careful survey of their communities, condition, and accessibility.

There are from seventy to seventy-five thousand Jews residing in Persia, and with the exception of ten thousand, they are all ignorant of the Word of God and are subject to the commands of the Rabbis who do their best to keep their followers in darkness and the shadow of death, for their own benefit.

The Jews of Hamanadan, Kashan, Teheran and _____ are more enlightened than the rest of their co-religionists of other parts of Persia, owing to the constant visits of the missionaries, and their efforts to bring them to a true knowledge of the Savior. A great spirit of inquiry prevails amongst those who are more or less convinced of their own errors and are seeking the way of eternal life. Many such inquirers, like myself,

became convinced of the truth of the
Christian religion, and accepted Christ
as their Saviour.

The Jews of

, numbering about 11,000, are
very ignorant and fanatic and are
kept in misery by the laws of the Rabbis
and the persecutions of the Mohammed-
dans.

Commencement of Mission work
among the Persian Jews.

The first mission to the Jews of Persia
began in A. D. 1844. when the "London
Society for Promoting Christianity among
the Jews", sent out the late Rev. F. A. Stern,
(afterwards Dr Stern) to labor among the
Persian Jews. He went first to Baghdad,
where he labored until 1847 when he
came to Persia and settled in Isfahan.
In 1857, the late Rev J. H. Brühl and the
Rev J. M. Oppstein, missionaries of the
above society, joined Dr Stern. Many

important places were visited by the missionaries, and among those places, Hammadan proved to be a very good place for mission work. The Jews who were visited by the missionaries were very eager to listen to the Gospel message. After working for many years in this part of the Bible land, the Committee of the London Jews' Society, were forced to call home their missionaries, for lack of funds. The field was left vacant for many years, until 1881, when the same society sent out to Persia the Rev J. Lotca, who resided in Hammadan, and a short time after, he was joined by the Rev. Mr Brühl. After Mr Brühl's arrival, Mr Lotca visited many Jewish centres in Persia, and the Jews received him with much kindness, and the Jewish pulpits were offered to him in the Synagogues, where he taught that Christ had already come. In 1884, the missionaries went home, and towards the end of 1888, I was sent to Persia, as the missionary of the

above mentioned society. I resided at
Depahan where I labored till Dec. 1891,
when I was banished from there. From
Feb. 1892. to the present time, I have la-
bored among the Jews of Teheran and
Hammadan, and towards the beginning
of this year, I was called to London.

The best way to enlighten the Jews and
bring them to Christ. — The Jews,
in order to be fully convinced of their
own errors, and the truth that is in
Jesus, need especial missionary work
among them. Such missionaries
must have a real calling from above,
and they must be well versed with all
the Hebrew literature, having a thorough
knowledge of the Hebrew language, and
must be acquainted with all the errors
of Judaism. Jewish missionaries must
have a great love for those among whom
they labor. They must suffer with their
sufferings, rejoice with their joy. The
houses of the missionaries must be

opened all the day, to receive the Jews and answer their objections. They must always be ready to sympathize with them when they are in trouble, and do their utmost to stop their persecution. Missionaries with the above qualifications will have no difficulty in bringing the Jews to Christ. Missionaries, first of all, get the friendship of the Jews, and visit them as often as they can. They can in this way reason with them, and prove from their own "Scriptures that Jesus is the Christ." Evening classes for adult-Jews, have proved a useful means for bringing many to Christ. and young men who study the Word of God in a proper manner, will come to know that the Messiah appeared in the person of Jesus of Nazareth.

Send Train native Jews to work among their brethren in the flesh. They can, when trained, be good evangelists to their

our brethren. There is no country in Europe or America, where missionaries can preach in the synagogues. But there is no such difficulty in Persia. The Persian Jews will receive the missionaries in their synagogues, and permit them to preach from their pulpit. I have preached in the synagogues and it is evident that this way of preaching has caused many to come forward and inquire after the truth. The Persian Jews are not so Talmudistic as their co-religionists of Europe. The missionaries therefore have less difficulty in reaching them.

Need of the Bible in Jud

As mentioned above, there are about 60,000 to 65,000 Jews who do not understand their own language. They can read Hebrew enough to read their prayers in the synagogues, but they cannot understand it. Here the transliteration of the Bible into the Hebrew

Character will be of great-value in the work. I was asked to undertake this work, and I have already transliterated the book of Psalms, and it is ready for the press.

Such an encouraging field as Persia has need of at least ten Jewish missionaries, all of our Church, having under their care not less than fifty native colporteurs and evangelists to enlighten the 78,000 Jews to whom the Gentile Church must bring the knowledge of Jesus, the Messiah already come.

M. Norollah,

Missionary of the London Society for Promoting Christianity among the Jews.

Hammadan Persia.

March 2nd 1894.

38

The Relation of Moslem Converts
to the
Christian Sabbath:

5

In other words shall such converts observe the first day of the week as their sacred day of rest, or be permitted to take Friday for this purpose? The question is in itself surprising, and the burden of proof naturally lies with those raising the question. Had the question been raised respecting converts from Judaism, "Whether they might continue to observe Saturday as their Sabbath day?" there would be some plausibility - It appears to be conceded that in the earliest days the Christian Jew continued for a time to observe the Jewish Sabbath and some of the Jewish ritual - Moreover there are one or two small sects of Christians who hold that the Fourth Commandment binds Christians to observe the 7th day of the week.

Without entering into the question of the change from the 7th to the 1st day of the week or the proper method of observing the day, let us consider some of the reasons that may be proposed why converts from Islam should sustain a different relation to the Christian Sabbath than that of other converts, and be allowed to take their Friday in place of Sunday.

1 It may be urged that all that is required by the 4th Commandment is that $\frac{1}{7}$ of our time be set apart for the purposes of rest and devotion. This being the essence of the command it may be observed, even if another day than the 7th be selected. There is indeed reason in the position that the command does not tie us up to one rigid period of 24 hours, but it is to be observed

that there is a distinctive Christian significance attaching to the first day of the week, which was taken in apostolic times in place of the 7th day, which had been observed for so many centuries. It would appear that the change was made by their authority, or at least with their sanction. It is manifest that the special significance of the day would be lost by taking another day.

2. It may be urged that by allowing the converts from Islam to observe Friday they might be able to find employment among Moslems, which is well-nigh impossible if they are required to observe Sunday. This is a very important consideration, and every legitimate means should be employed to enable converts to earn an honest living - at this point it touches another subject before the Conference - Let us look at the matter carefully. If converts seek employment among Moslems, it must be in one of two ways, either their Christian faith is known to their employers, or it is not. If it is unknown, then they are, as it were, hiding their light under a bushel; they are so to speak sailing under false colors. If they are genuine converts such a position cannot be comfortable, nor can it be secure. If they are true Christians the light must shine forth, and it is inevitable that sooner or later their Christianity will become known. They will then be cast out by their Moslem employers, who will feel that they have been deceived, and their prejudice toward our most holy faith will be increased. But even if for a time they should succeed in concealing their ~~new~~ new faith, it is almost certain in the service of their Moslem masters they would be required to violate

Christian principles.

Moreover, in the olden time the Sabbath was a distinctive sign between Jehovah & His people, some even hold that the original day was changed by the Lord for the Israelites, that they might in this respect differ from the surrounding nations, and thus be a peculiar people in this very matter. If this be correct, it would seem hardly permissible to cover up or conceal that which in the olden time the Lord made prominent.

3 The observance, on the part of converts, of a separate religious day from other Christians, would deprive the converts of the privilege of worshipping with other Christian congregations, and of the instruction of God's house, which in many cases, ~~which~~ ~~in many cases~~ might be the chief if not the only means of their religious instruction. ~~If~~ ^{It may} be replied that they could have their own service on Fridays, and thus enjoy these privileges by themselves and that this might even be an advantage since the instruction could then be adapted to their special needs, but this would tend to divide the body of Christ and separate them from the Christian Churches in general.

Therefore, though at first sight the proposition, that ^{Sabbath} Morlew converts be allowed to take Friday for their ~~Sunday~~ appears to possess a certain degree of plausibility, on more careful consideration it appears to me impracticable, and on Christian principles not permissible.

J. L. Potter.

Koshuagan, on the road
Quinnok to Hamadan
Sep 16th 94

1842

Relation of Muslim Customs
to the
Christian Sabbath

J. L. Paine

RECEIVED

MAR 18 1896
DR. GILLESPIE.

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5
Paper on "Lairing"

In the six outstations connected with and under the supervision of Lahrig Station, a great deal of work has been done & which there is no record and which it would be difficult to describe in a paper. But I would like to have you take a glance at the field, for it is a very interesting and important one. Going South from Lahrig about twenty miles we reach Alphonse. This is a small village of Ali-Allahes. They have always been very friendly to us. With eager hospitality they gather around us as they receive us into their houses. We know that some of them will steal, men will lie, perhaps all will lie and swear, and that their very best motives are all mixed up with superstitions and erroneous and lies, and that they think more of the things of this life than of the life to come. Still our hearts go out to them in love and sympathy, and we are glad when we can be with them & do them good. We stop here over night, when

touring in that direction. We go for a
 sojourn of several days at a time and our
 evangelists visit there. Thus much seed has
 been sown there. The son of the former leader
 has become an humble Christian and in
 his consistent life is influencing the lives
 of others. His wife, sister, brother-in-law and
 others have become enlightened, although
 they have not yet made a public profession
 of christianity. There is considerable inquiry,
 while the majority are indifferent and
 satisfied with the old way.

Leaving Alshichie, we pass on
 through several ~~Indian~~ towns, with many
 more of the right and left of our way. As
 we stop at the different places, we preach the
 Gospel, and there are many hearers. Although
 we are on a wide, stony ground and
 there are naked hearers, still we work on,
 trusting that some seed may find a spot
 of good ground. At the village of Shushin
 we are received so cordially and lovingly
 and trustingly that we feel as if we had
 reached an oasis in the desert, and we sit
 down and talk of Jesus, as do our brothers

and sisters. They are the same people as those in Blindia.

In the city of Maragha, our helper, Kasha Masha, with his devoted wife, have stood there, like a pillar of light for fifteen years. At times he has been greatly encouraged in his work, and a church has been organized there. Again there have been times when so bitter has been the opposition that he has been much cast down and well nigh disheartened. At present the state of things there is quite unpromising — the church members said and indifferent, and few attending the meetings. Still Kasha Masha works on in hope of better things in the future.

Thirty miles from Maragha is Miandueh, an interesting town where there are dwelling a few Armenians and some Jews, and where there is considerable freedom among the Moslems. They are ready enough to listen to the preaching of the word if the preacher will take the trouble to hunt them up and gather them together, but they care more for the world. Mirza, our teacher there, with his

which, are both graduates of our schools in
 Lairez. Their neat and orderly home presents
 a remarkable contrast to the other homes
 there. This with their upright lives are a
 constant object lesson.

Twenty four miles further on we come
 to Souf Bulak, a conglomerate city of
 Kurds, Persians, Syrians, Jews, Nestorians
 and Armenians, but chiefly Kurds.
 Here we have a good man stationed. There
 have been converts from Kurds and Armenians
 and much evangelistic work for the other
 nationalities.

In another direction and two days from
 Maragha is Seim Kalla, where the son of
 Seid Khaleel is acting as a helper. He
 who once persecuted his father on account
 of his christianity is now himself suffer-
 ing persecution from the same cause.

Each of these stations is the centre of
 an interesting field of labor where the
 people, sitting in darkness and in the
 valley of the shadow of death are very readily
 approached by the earnest evangelist.
 On toward the South and still within the

boundaries of our field are thousands of starving souls, perishing without ever having heard of the way of salvation.

Our sixth station is Jenjan. This outpost has been occupied about two years. Our evangelist there seems very enthusiastic, and to be reaching Moslems as well as Armenians. Here is again the centre of an interesting district. North East lies Ardibil, a walled city and accessible, and where there seems to be an opening. There is a colporteur stationed there. Extending on from there, through Ahar and on towards Maku is a vast territory entirely uncultivated, where the people, Armenians as well as Moslems are wild, fierce and quarrelsome, and the spiritual darkness is like the darkness of Egypt.

What is the duty of the missionary to these people dwelling in these regions. Touring is not always easy. After a tiresome day's riding, at a dismal stopping place, the noisy, dirty, rude, uncouth and indifferent inhabitants give one the heartache. They are a great curiosity to them, and they

gather to see the show, He begins to preach. He tries to give our message in a way that shall reach their understanding and their heart. He thinks we are talking simply, plainly, and convincingly. Surely they will immediately and gladly accept the Gospel, when to their consternation some one calls out "How many children have you?" "Do you know me? a basket on your head?" or "your words are good: become a Muslim and we will give you a horse and a wife." as they did one day to one of our gentle men, and many other similar irrelevant questions and remarks. Our heart sinks within us. We think of America, of our home and friends left behind, the privileges we enjoyed there, the quiet, lofty, solemn churches, the reverent assemblies, the enthusiastic meetings, the clean, nicely dressed, orderly congregations, and how much good we could have done if we had only staid there. The contrast is great: We are tempted to say "What is the use of it all, this isolation and loneliness in the midst of these unappreciative and sympa-

stetic unthankful people, and all this
 trouble and expense?" So Satan tempts me,
 trying to hinder the work, not being
 willing to give me his word upon these
 myitudes. Then we cry to God for help.
 He does help and can not and strengthen,
 and we begin again - The commands
 and promises come to mind. "I will not
 fail thee, nor forsake thee." "Be of good
 and of good courage." "Have not I com-
 manded thee, Be strong and of a good
 courage, be not afraid, neither be thou
 dismayed, for the Lord thy God is with
 thee wherever thou goest." "Be of good
 courage and thou shalt strengthen your
 heart, all ye that hope in the Lord." "And
 lo! I am with you always." I wonder how
 Jesus felt, as He went about doing good
 and they received Him not. Did He get
 discouraged and ready to give up? No, never.
 But - rather, He emphatically re-iterated
 His commission to us "Go tell." So we have no
 alternative, He must go, difficult or easy,
 whether they will hear or whether they will
 forbear. I did knoweth whether she prosper.

either this or that - or whether they both shall be
 alike good; He has promised to be with us
 alway. The hearts of men are in His hands and
 He can save whom He will. I sincerely
 believe that there are precious souls whom
 we shall meet - as the other shore, saved
 because we have gone to them in the Spirit
 of Christ in obedience to His command
 and carried to them the bread of life. Why
 otherwise was one sent to the bedside of a
 dying woman to tell her of Jesus and pray
 with her? Why was another sent to a crowd
 of women who with clasped hands and tear
 stained cheeks listened to His story of the
 cross? Why was another permitted to teach
 the true way & pray to some who came asking
 for written prayers to bind upon the neck
 and wear as charms? Why was one led to
 speak so earnestly to one in apparent health
 who a few days after was laid in the grave?
 Why are we so often led to listen to tales of
 sorrow, and permitted to point out the
 only true source of peace and comfort?
 They do take in and remember much that
 that we tell them. In after years, revisiting

where. Perhaps we thought we had not accom-
plished anything, we often hear our own
words repeated, and some one comes and tells
us he or she is trying to do as we told them.
It is not our business to count the cost, but
do the work, going where the Spirit leads, and
speaking the words the Spirit inspires, leaving
the results with the Lord.

There is a question as to how much luggage
we should take with us as we go on a tour.
A bedstead, knife, fork and spoon seem
to us indispensable. If we try sleeping on the
floor we take cold, and stiff joints and
an aching head are not conducive to effective
preaching. We must have suitable and
nourishing food, or we become weak and
useless. Let us dirty, dusty, and our
clothes become more quickly soiled. We
must keep clean, else how can we teach
cleanliness. So it is necessary to take several
changes of clothing. The physician must carry
medicines. Making our luggage as little
as possible, there is in the eyes of the natives
an appearance of extravagance and wasteful-
ness. Jesus went - exact, and so did

his disciples, but we cannot. One missionary
 gentleman can wrap up in a sheepskin coat,
 roll over on the floor, sleep a refreshing sleep
 and rise in the morning ready for work. An-
 other trying to do the same thing would be
 completely unfitted for work. One missionary
 lady, who could do exceptionally good village
 work could not eat the native food. Another
 gets so weary after a long horse back ride, that
 she is unfit for work until after a rest. Is
 it not better in touring to go slowly, make
 short stages, taking such comforts as are a
 necessity, and stay long enough in a place
 to get acquainted with the people, to answer
 their trivial questions and preach the Gospel to
 them patiently, carefully, slowly, over and
 over again, and after a time revisit the
 same places, and tell the story all over
 again and teach them more. Ought we
 not to have more evangelists in the field?
 How much ought we to trust them?
 Should it not be well for the missionary
 to go with them often, guiding, superintending
 and counseling: encouraging by example
 as well as precept?

As we ride over this rough hilly country,
 how vividly come to us the words of the
 prophet: "Every valley shall be exalted,
 and every mountain and hill shall be
 made low, and the crooked shall be made
 straight and the rough places plain."

And we are assured that surely the glory
 of the Lord shall be revealed; when in
 every village in Persia, there shall be
 a christian church and school house,
 when instead of the present ignorance
 every one shall be a reader, when the
 family altar shall be set up in the
 peaceful homes, and the whole land
 shall be a christian land.

Mary Jewett

read at the Hamadan Conference

Woman's Book

#29

RECEIVED

MAR 18 1886

DR. GILLESPIE

A Paper on Work among Women.

Oh, woman in Persia! How hard is her lot! See her in the Harem in a city palace, perhaps dressed in satin and bedecked in jewels. What is she but a slave, whose "desire is unto her husband," who rules over her with a rod of iron! What thought has she of training, the civilised which God has given her for a life of usefulness or the glory of God! What sure and exalted motives has she in the ordering of her own life, what mental training, what heart-consecration, what preparation for eternity, how distant.

My sister, my poor, blind sister! Perhaps she is a village woman, Ah! one, how degraded, harassed - but face covered, rude, misinformed, dirty, quarrelsome, utterly degraded. Is that my sister? Is that woman? Or perhaps she belongs to the middle class, and lives neither in palace or hovel. What better is her condition? a little cleaner, a little more freedom, but the same degradation, cast! eternally cast! Perhaps she is not a Mohammedan, but calls herself a

christian. Again, what better is her condition, while she remains so profoundly superstitious, trusting to outward rites and ceremonies, knowing nothing of the new birth and heart-christianity, is she not just as surely, in the downward road to destruction? God has sent us to this land to save our lost-sisters. What shall we do? How shall we work? Hastily superior as we are in training, mental, moral and physical, it is difficult to bridge the chasm between us. So we are often tactless in sympathy, because we do not understand her beliefs. And she looks upon us as of another race of beings, whose religion is well enough for us, but it was never made for her.

Visiting the Pionan nedan lady in the Starein, I have found that the visit of the missionary lady was a break in the monotony of her life - a refreshing treat from the outside world. They are so like children, and they are not lacking in curiosity. So they ask many questions about our life, our customs, our friends, our dress, the land we came from &c. &c.

When they ask about our country, what an opportunity! To tell them of the better land, when they express their wonder that we have left our beautiful homes and our loved ones there and want to know if we have come to learn a new language or a better religion, or are we laying up merit; then we can tell them of His love of Christ - constraining, how loving Him we have come to tell them of Him, and how He loves them too, and left His glorious home above to suffer and die in order that He might save them. They often reply "Oh yes, we love Jesus too. He was a very good man and a prophet." Then we reply "Yes indeed, He was a good man and a prophet; but He was more than a prophet. He is the Saviour." But they say "He is your Saviour, and Mohammed is ours." Then we tell them the old, old story of Jesus, the only Saviour, of His wondrous birth and His pure life on earth, His works and His teachings, His death and resurrection and how He is now the living God and our and their Saviour and Intercessor. Sometimes they will be politely indifferent, or refusing to listen at all.

make many interruptions. Some times they will
 oppose and discuss, and accuse us of speaking
 blasphemy. Sometimes they will exclaim, "What
 good words, Tell us more." We must tell them
 the story simply as a little child over and
 again. We may speak plainly to them of their
 sins. They are always ready to acknowledge
 that they are great sinners, often saying, "What
 shall we do, we don't know any better, we are
 hereto," or with a stroke of the shoulder, "God
 is merciful and go on in the same manner.
 Every opportunity, thus improved is one more
 stroke of the hammer that is to batter down this
 mighty structure of Mohammedanism. The
 story is the same whether told in the palace,
 the hut, by the wayside, in the garden, on the
 house top, in the city, or in the village, in our own
 houses or in their dwelling places, & rich or poor,
 in season and out of season. I think it helps
 to impress them if they see us open the Bible
 and read from its pages, even when they
 are not inclined to be attentive, for they have
 a great respect for the Holy Book and for
 a reader. All the Word of God is profitable, but
 I have found some portions more especially

adapted to our work. For instance, when meeting
 Mission women, it is always safe and
 generally expedient to begin with "The German
 in the Prison". Then there are the stories of the
 miraculous birth and the appearance of the
 Shepherds, of the parables and miracles, the
 Creation and the Fall showing how woman
 was degraded by the fall and is exalted by
 the Saviour, and other Old Testament as well as
 New Testament stories, the Commandments,
 the New Birth, lessons on cleanliness, not
 merely outward, but true purity of heart and life.
 At ~~Shika~~ ^{Shika} Valley, a Mission village, by the
 lake shore, they would not let my cook use
 a vessel at their house to cook me a chicken, because
 she was a Christian woman, consequently unclean.
 In the evening a crowd of them gathered
 around me, dirty and repulsive. I improved
 the opportunity of giving them a lesson on
 cleanliness and purity, putting the truth right
 home to them. They listened and exclaimed
 "It is true, It is true." I am sure they will re-
 member that lesson. In another place, sitting
 on the grass in a garden, some women asked
 me to tell them a story. I told them the story of

Joseph. How interested they were. Afterwards, companies would come to my room, brought by one who was present in the garden, saying "Behold these others that story." So I repeated it several times to different ones. I think it is well to go slower and cautiously in speaking to Muslim women of Jesus as the "Son of God". As they do not understand how it is they think we speak blasphemy, and harden their hearts against us, often utterly refusing to hear any more. I well remember once in a garden in a Mexican village, some sixty women gathered around me, with great friendliness asking many questions, and listening tolerably well to what I said & tried to keep them from the Book. But, alas! I called for a "Son of God". Immediately their friendliness was turned to fierce hostility. They would not listen to another word and were ready to set me down on me, I could not do any more. There was then another time a lady who was a Haji, called on me. She told me of her long journey, her exercises of "Hajd" at Mecca, and her share of "merit"; but my eagerness to tell her of Jesus, and the way of salvation, suggested

to her that she might be mistaken, "A, yes, say
 she exclaimed, "Let us not hear such words, Let
 us go," and with her companions immediately left.

In working for Armenia in our
 women, we have much in common to
 begin with. They are christians, so are we,
 with the same Bibles, the same Bible & all.
 Here we have to battle with superstitious and
 errors of another kind. First of all we
 want to win their confidence and love and
 respect. Then we can show them where
 they are making mistakes and can bring
 home to them their duties as christian women.
 Here too, much tact and prudence and
 wisdom are needed. Often our very most-
 earnest efforts are misunderstood. One
 Sabbath day, I spoke very earnestly with
 an Armenian woman of the necessity
 of the new birth and a changed heart.
 She reported that I was trying to influence
 her to change her nation. Certainly great-
 patience is required in all our work. And
 when we remember the long patience of our
 heavenly Father with us, let us learn to bear
 with these poor ignorant-women, answering

carefully and lovingly their questions, giving them our sympathy, as they pour into our ears their tales of sorrow, rejoicing with them that do rejoice and weeping with them that weep. It may be that some little kind act or word may find lodgement in some mind, doing more good than a studied exhortation and setting some one to thinking, and consequently to making further inquiries. Then comes our opportunity of telling her more and so leading her on, little by little, to higher and holier things. And certainly this should be the one end and aim of all our conversations with them, seizing at opportunities of turning the talk from trivial to better things. This requires tact and patience and consecration, and the presence and indwelling of the Holy Spirit in our own hearts. Such opportunities may be multiplied by receiving the women into our own homes. And here is opened a special sphere of usefulness for the missionary wife. The influence of the christian home, and of the honored position of the christian wife and mother

is inestimable.

I think we are in danger of expecting too much from the women, even after they have been converted, forgetting the fetters of a life time, way of ages. Their attachments to their old habits and beliefs are so strong that it is only by a miracle of grace that any one of them is brought to repentance. Then when she has become a child of God, is it any wonder that she often stumbles and falls? Certainly, she needs our pity, our help and sympathy. Rabbi Rachel, our Bible woman in Labriz some years ago, in a report said, "Among the *khoyunian* dan women, there are many who receive our Gospel, yet because there is no freedom, our hearts burn for them. Often as we go to their houses, they say that this religion is true, but what can we do, we are afraid. There is no freedom for us. Working for Armenian women also is very hard, that they might throw away their false ropes and their trust in God must."

Through it all, from day to day it is

the story of the cross - the altar of the cross,
 that "like a hammer must strike upon
 their hearts."

After all it is by the "fidelity of
 preaching" that God is blessed & "are them
 that believe." I would go among the women
 of Persia "preaching nothing save Jesus
 Christ and His crucifixion," even though
 they should not consider us very wise and
 should say, as one did this Summer,
 "He has not gotten them and Jesus."

Let us work for hope fully, even
 though we do not see the immediate
 results we would like to see. Our Captain
 rules over all, and in His own good
 time and way He will "bring it to pass",
 and Persia shall become an enlighten-
 ed Christian land, and woman shall
 rise to that position of honor and
 purity and freedom, which is only
 possible by the influence of the
 Word of God, and by the power of His
 Spirit. With from thirty to forty
 consecrated women at work among
 the daughters of Persia, all united in

surbase, all prayers and workings, what
 may we not hope for in the coming
 years. Does it not thrill our souls in being
 to read these words, "I have sworn by
 myself, the word is gone out of my
 mouth in righteousness, and shall not
 return, Let unto me every knee shall
 bow, every tongue shall swear." Isa. 45:23.
 And again "Every tongue shall confess
 that Jesus Christ is Lord to the glory
 of God the Father." Phil. 2:11.

Mary Jewett -
 Read at Hamadan Conference.

University of California
San Francisco
Graduates # 21

1. Outline of course
2. L. [unclear]
3. Book of Continuity - a
4. To hold our de

#21

Statistics of Siriv Seminary.
 1) Oronook College Graduates

From 1846 to 1875 - the school was at Siriv. 6 miles from Oronook -

Total Graduates at Siriv - 145. Of these 78 are living 67 deceased
 Of the 145. 57 have been ordained presbyters.

Of these 57 - 40 were in our church - 7 in Old MS.
 3 in Episcopal 3 R. C. 2 Greek.

Of the 145 - 38 were licentiates & physicians. 47 Teachers
 Artizans etc - some useless -

Of the 78 now living - 40 are preachers in
 Good standing in our church - in Oronook. Kurdistan
 Salmas. Akoy. Maragha - Soujbulak etc.

Since 1879 the college has ^{been} on its present ^{site} 1 1/2 miles from
 the City Gate -

Total Graduates 1879 - 1894 - 121. 119 living 2 dead.

Of these 17 are ordained presbyters.
 16 in our church 1 a Lutheran

27 are licentiates in our church 1 dead
 7 are students in theology -

50 - engaged in Gospel work.
 16 Physicians -

8 Teachers & other employments
 15 - village teachers or sitting at home

31 Absent in other lands mostly in America.

Total Graduates 266. - 197 living 69 deceased.

Total engaged in preaching work 128. - many teachers and preachers

" Physicians 19
 " In other churches 18

Permanently in other lands. 7. 3 in America 2 in Russia 1 in Eng 1 in Japan.
 Temporarily in other lands 30. mostly in America.
 still at home. village teachers 15.

Minutes

Friday, Sep. 28, 1854

10 A.M. Devotions & Opening Address - Organization.
Historical Sketch of Sierra Leone
Page. East Ferris, hills.
Question Box unfinished, or other business.

Saturday, Sep. 29th Native Protestant Churches

- b. " " " Educating native pastors & ministers. Also
- c. Self support, how to promote " " " "
- c. Terms of admission knowledge, experience, probation.
- 2-4 1/2 P.M. f. Shall there be one church in Sierra, or several?
How approach or promote a Native Church?
Is a common confession of faith practicable?
English tunes, or native chants and airs. (2) What
should be the standard in Temperance, & how to reach it.
(3) How promote the Christian life - & see examples of

Programme of Conference (3)

Thursday, Oct 4th (at Churches & Jews).

- 9-12 M. a. Favorable & unfavorable relations to old historians, letters
b. ditto & Armenian
c. Sketch of Russian missions in Persia.
- 2-4 1/2 P.M. The Jews. a. Careful survey of communities, their
condition and accessibility.
b. How best enlighten, train and train. (Christ?)
Question Box, or other business.
- 4 1/2 P.M. Prayer meeting.

Friday, Oct 5th

Heath & other sects of Islam.

- 9-12 M. a. Attitude, bold or cautious, toward the dominant faith.
& its relative position in the controversy with Islam.
b. Persian Government. What hope of toleration, and what means
or influences can be used to promote it?
c. Methods of work, line of argument re.
d. How to treat and direct inquirers
e. Baptism of Converts, when, & by whom?
f. Discipline & training, separate organization or not?
How can their children be educated? Methods of Babes & Mandists.
- 2-4 1/2 P.M. g. Support of Converts: How far material aid?
h. What requirements as to the words & so.
Question box, or other business.
- 4 1/2 P.M. Committee re.

Saturday, Oct 6th

Islamic sects & Bible work

- 9-12 M. a. The Kurds, their attitude & what can be done
b. The Ali Akhbar " " " " " "
c. The Babes " " " " " "
- 2-4 1/2 P.M. Bible work & Christian literature. a. Historical sketch
b. What books needed in Persian, Turkish, Jewish & Christian languages?

Programme of Conference (21)

Bible & Christian Literature (Continued)

- c. What amount of time and strength should be given to the preparation of Text-Books? to translations? to general literature?

Question Box, or other business.

Prayer meeting.

2 1/4 5 P.M.

Eve.

Sunday, Oct 9th Communion

Tuesday Oct 11th

Monday, Oct 8th Medical Work - Missionaries

- 9-12 A.M. a. Agency of medical missionaries, methods & results thus far
b. " " native physicians " " " "
c. How far should religious effort be combined with the Dispensary and Hospital work?
d. Duty of Physicians as to touring? in civil affairs? in training and educating?
e. Duty in respect to intoxicants & opium.
- 2-4 1/4 P.M. Missionaries. a. How be a greater power for good & exert a more direct, efficacious & Christ-like influence?
b. Style of living, and the discrepancy between their salaries, and those of native assistants.
c. How secure missionaries best adapted to the work?
Questions or other business.

4 1/4 - 5 ...

Eve.

Committee, re.

Wednesday Oct 10th

Tuesday, Oct 9th Mission Stations & Closing

- 9-12 M. a. What division of the field between the missions.
b. What civility and co-operation needed? What relation to Independent - New Missions entering?
c. What new stations needed & where?
- 2-5 P.M. Unfinished & General business
Adjournment.

Index of Missionary Conference

Hamadan, Persia

Aug. 23th - Oct. 10th '06.

The first annual Conference of Protestant Missions in Persia convened at Hamadan in the rooms of "Smith Hubbard School," Friday morning Aug. 23th, 1906. Representatives being present from Oregon 2 - Rev. Mr. and Mrs. J.W. Shedd and J.P. Cochrin, M.D.

From India - Rev. W.B. Whipple, M.A. Varamanan, M.D. and Miss Mary Janette.

From Siam, Rev. J.H. Wright, D.D.

From Malacca - Rev. and Mrs. J.B. Potter, Rev. J.H., Miss Mrs. Schuch and Miss Leticia Mc Campbell.

From Hamadan - Rev. and Mrs. T.R. Hawkes, Rev. and Mrs. J.G. Wallace, G.W. Holman, M.A. and Mrs. Holman, Miss Annie Montgomery, Miss Sue G. Leibach, and Mr. Joseph C. Wilson.-

All these are missionaries of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. with the exception of Rev. W.B. Whipple, agent of the American Bible Society.

Native Protestant Church.

Reports:

Church Missions	Mr. F.W. LeBarce,	Oregonian.
How to Promote the Christian Life.	Rev. J.M. Watson, Hiramian	
How to make our Preaching more Effective,	Rev. H.W. St. Pierre, Oregonian.	
" " " " "		
" " " " "	Rev. F.W. LeBarce,	"
" " " " "		

Committee: J.L. Potter, J.P. Cochran. Annie Montgomery.

The Report of Committee, discussed, amended and adopted, as follows:

I. We emphasize the importance of maintaining a strong Bible church and Bible study and training, emphasizing the great usefulness of the Gospel, and dependence upon the Holy Spirit to bless the Word; a system of church government, simple and scriptural and adapted to the needs of the country. We should not endeavor to load the native church with the complicated creeds, or forms of government, prevailing in the West.

II. We emphasize the importance of an educated ministry, and of the very best pastors that can be had; at the same time we recognize the usefulness of earnest, humble-minded, godly men, even if not so highly educated; and we recommend that such suitable men be selected and prepared for the ministry by a short course of scriptural instruction and practical training, as in 1 Tim. 3:1-7; and that those who are called, for the sake of the Master, to be content with such support as their people may be able to afford.

III. With regard to self support, we recommend that when a Bible band of believers is gathered, that the one best suited to the work be selected, and that they be encouraged to hold their religious services from house to house.

That the duty of self-support be laid prominently before the people, and a spirit of manly independence be carefully fostered from the very beginning.

That the churches not strong in means and unable to support a

able to afford him.

of the ...
are able to answer it: ...
representative of the board.

V That the terms of admission to the church be a credible evidence of having faith in Christ, and sufficient knowledge of Christian doctrine, and a sincere Christian life, as shown by credible evidence. It appears unwise that a period of probation should be set up as a general rule, though, in some cases, it may be well to advise converts to wait a while before uniting with the church. We recommend the established form for the admission of converts before or after admission to the church.

VI It is highly desirable that there should be one ...
traces with poor facilities for travel, together with the different societies of work in the country, render it difficult, if not impossible of attainment, but it does seem as if a corner could be made perhaps on the basis of "the Jeweled Word," which is good.

church rule, and ... in the ... and it does seem to be practically to make use of certain American and Hebraic native aims; and also desirable that the use of Western tunes be continued.

VIII While not insisting upon the total abstinence pledge as a condition of church membership, the principle and practice of total abstinence, even in alcoholic as a beverage, should be earnestly held before the people, especially the youth; and the effects of alcohol on the human system should be taught in the schools.

IX In order to promote the Christian life it is recommended that ... as regards the manner of life bearing the gospel of Christ.

X We advise that Christian converts should marry only ... that in the regular order of the work, there should be a definite form ... litions, if such education the Jewish and Modern form of ...

II. As to effective preaching, we emphasize the importance of careful preparation for the responsible duty, in Paris as elsewhere; that the preacher study the needs of different classes of his hearers; that he should have a carefully knowledge of the word of God, and be filled in the use of the "Script of the Spirit;" that there should be a distinct recognition of the free-will element of preaching. Conversion is a trust, and the justification of believers, - and that personal effort for individuals be constantly employed; and the careful adaptation of the teaching to their respective needs be carefully studied; and that hearers be incited to pray for the success of the preacher's message; and above all, that the baptism of the Holy Ghost for service be earnestly and perseveringly sought.

III. As to revivals, we state the following steps, considered by Rev. T. W. Higginson as necessary for a successful revival. - "It must be in many churches; they must cease to sin, be filled in prayer, earnest in witness-bearing, and exercise faith in God's power;" to which we may add, and in God's providence, we also that they must bring the tithes into the storehouse. We emphasize prayer and personal effort on the part of those whose hearts the Lord has stirred, and the formation of prayer-unions. The fruits of revivals must be gathered in by faithful pastoral labors.

Hamden
Oct 2nd '94

(Signed by)
Gen.

(J.L. Potter
) J.P. Cochran
(Annie Montgomery

Also one by Mr. Hawkes, on Bible Works, its Methods and results.

Christian Literature desired in the Persian language Dr. Potter

Literature required in other than Persian language.. Dr. Wright.

Questions from Question box with the answers read by Mr. Hawkes.

What should be our attitude toward backsliders?

How should we look upon those who are members of our Churches in good and regular standing, who make good professions, regularly attending the meetings, and taking part in prayer and exhortation, and whom we believe to be Christians., but who do lie, or steal, or quarrel, or backbite, or drink, or other unworthy things?

How much influence should we bring to bear upon those whom we trust have been happily converted to induce them to unite with the church?

What stress should we lay upon baptism and the Lord's Supper, in our work with Moslems.

In what way shall we combine Religious Effort with Medical Work
by Dr. Mary C. Bradford, Tabriz.

Relation of Evangelistic to Medical Work.
by Dr. Jessie C. Wilson, Hamadan.

Relation of Medical Missionary to the Foreign Physician, the Native Physician, and the Government - by Dr. W.S. Vanneman, Tabriz.

Selection and training of Medical Students by the missionaries, with some general Remarks on Governmental Education in Teheran,
by Dr. J.G. Wishard, Teheran.

Medical Work, its proper place as a Missionary Agency, and how can it be made more efficient, by Dr. J.P. Cochran, Oroomiah.

How to live closer to the People, by Rev. E.W. St. Pierre, Oroomiah.

Special Temptations of Missionary Life, by Mrs. Wilson, Tabriz.

How can Missionaries be a greater power, by Miss Medbury, Oroomiah.

Question from Question Box - Are there any striking social changes or improvements in the mode of living due to the Mission work in Persia.

Reaching the women of Persia,

papers by Miss Jewett, Miss Bird of Ispahan, and Mrs. Dr. Shedd.

Mrs. Potter's paper was a synopsis, (compilation) of the answers to the questions sent out by the Committee, and in these and in the discussion the following points were emphasized. - That upon Christian parents should be impressed the duty of giving their daughters in marriage to Christians.- That girls be well instructed in what God's Word demands of them in this respect; that girls be admitted to Church membership as soon as they show credible evidence of a change of heart; and perhaps it would be well to adopt Miss Rice's plan that they should spend one vacation in their homes before their admission to the Church. - While keeping an influence over girls married into non-Protestant families must largely depend on the ladies of the school and the session of the Church to which they belong - from what we learned of the benefit of the Alumni Association in Oroomiah, we would recommend the formation of such Associations in other stations as soon as possible - also the appointment of Deaconesses in the Churches.

The Missionary Wife in relation to active work.

one by Mrs. Shedd and one by Miss Montgomery.

House to House Work.

Miss Jewett, - Miss Montgomery -- and Mrs. Shedd.

Education of Girls -

Miss Medbury - Miss Mc Campbell - Miss Montgomery.

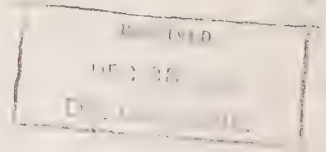
Work for Moslems and Moslem Sects -- Several papers.

Paper by Miss Medbury in answer to first inquiry,

How can Missionaries be a greater power for good, and exert a more direct, efficacious and Christ like influence.

Style of living of Missionaries and the disparity between their salaries and those of Native assistants and the barrier to usefulness thus resulting - Rev. E.W. St. Pierre.

Minutes of Missionary Conference
Hamadan, Persia
Sep 28 - Oct 10 '94



The first general conference of Protestant Missions in Persia convened at Hamadan in the rooms of Faith Hubbard School, Friday morning, Sep. 28th 1894, at 10 o'clock. The following missionaries were present:-

From Crooniah -

Rev. Dr. & Mrs. J. H. Shedd, & J. F. Cochran, M.D.

From Zabrig -

Rev. W. L. Whipple, W. S. Vanneman, M.D., &
Miss Mary Jewett.

From Dalmas -

Rev. J. N. Wright, D.D.

From Seheran -

Rev. & Mrs. J. L. Potter, Rev. & Mrs. S. L. Ward,
Miss Anna Schenck, & Miss Letitia McCampbell.

From Hamadan

Rev. & Mrs. J. W. Hawkes, Rev. & Mrs. J. G. Watson
G. W. Holmes, M.D., & Mrs. Holmes, Miss Annie Montgomery
Miss Sue S. Leinbach, & Dr. Jessie C. Wilson -

All these are missionaries of the Board of Foreign Missions of the Presⁿ. Church in the U. S. A. with the exception of Rev. W. L. Whipple, Agent of the American Bible Society.

Letters have been received from several parties

to wit: - Dr. H. M. Sutton, C. M. S. Baghdad; Rev. R. Hodgson, B. & F. Bible Soc. Bushire; Rev. Mr. Zwimer, Arabian Mission, Busrah; Rev. W. St. Clair Liddall, of the C. M. S. Isfahan; - expressing interest in the proposed Conference, & regretting that their respective societies, for providential reasons, would be unable to send a representative.

The inability of the C. M. S., at Isfahan to send a delegate, owing to the necessity of defending their position against the machinations of bitter opponents, was specially regretted, as they have shown such a warm interest in the Conference.

The meeting was opened by Mr. Hawkes, Chairman of the Executive Com., with devotional exercises; and Rev. J. H. Shedd, D.D., in the absence of the Isfahan delegate who had been requested to take the duty, preached the opening sermon, taking as his text, Matt. 28, 18-20, and setting forth with historical illustrations "The Double Duty and the Double Encouragement".

The Conference was then organized by the election of Rev. J. H. Shedd, D.D. Moderator, and Mr. Potter & Dr. Colbran Secretaries.

On motion several additional rules were added to those prepared by the Executive Com., and then on motion, the Rules were adopted as a whole together with the prepared programme -

The Rules are as follows: -

- 1 All missionaries present are equally members.

2 A Chairman and two Secretaries shall be chosen. The Chairman may have all the privileges of speaking & making a motion that others have, and also may invite other brethren to preside for a time. The Secretaries may divide the work as they choose.

The Committees are as follows: -

- (1) Devotional Exercises - Messrs Shedd & Potter, Mrs Hawkes & Miss M^cCampbell
- (2) Protestant Churches - Mr Potter, Dr Cochran, & Miss Montgomery
- (3) Education - Mr. Ward, Dr. Vanneman, & Mrs Shedd
- (4) Evangelization & ^{work} Membership - Messrs. Shedd, Holmes, Wright, Ward & Vanneman.
- (5) Woman's Work - Mrs. Shedd, Mrs Potter, Miss Jewett & Miss Montgomery.
- (6) Old Churches & Jews - Dr Wright, Mr. Watson & Miss Jewett.
- (7) Bible Work, & Literature - Messrs Whipple & Hawkes & Miss Schenck.
- (8) Medical Work - Dr. Cochran, Dr. Jessie C. Wilson & Miss Schenck.
- (9) Missionaries & Missions - Executive Com. i.e. Mr. Hawkes, Dr. Shedd, Dr. Wright, Mr. Whipple & Mr. Potter.

4. Sessions - Mornings, 9-12; & afternoons, 2-5 o'clock; each day, except by special action to change.

5. Open each session with a few verses of Scripture, Hymn and prayer, & close with prayer, & prayer interspersed -

6. Evenings alternately devoted to devotional meetings & Committees. Lords Supper on last Sunday evening.

7. 4¹/₄ - 5 P.M. each day Question Box, or other business.

8. Papers limited to 30 minutes each, unless by consent of the meeting.

9 Each one who brings a paper is expected to read it or provide a reader for it.

10 The writer of each paper is expected to send a copy of it to the Board.

11 The Committees are responsible for the time of the discussion of the subjects, which fall within their sphere, and the drafting of resolutions to be brought before the Conference -

[Here insert the Programme, 4 pages]

On motion, it was agreed to suggest, Saturday 4 P.M. as the hour for the call upon the Prince Governor of Hamadan if that hour will suit his convenience

The Conference then took recess until the afternoon session, and was closed with prayer.

Sep. 28th, 2 P.M.

After devotional exercises led by the Moderator, the regular order of the program. was taken up, and the following historical sketches were heard -

Oroomiah Station, by Rev. Dr. Shedd -

Tabriiz " " Miss. Mary Jewett -

Salmas " " Rev. J. N. Wright, D.D.

A recess of ten minutes was then taken, and the remaining Historical sketches were heard -

Teheran Station, by J. A. Patter.

Hamadan " " Miss Annie Montgomery

It was moved and carried that the subject - The

Reports of the Conference and what is to be done with them - be left for the present to the Executive Com. to consider, & bring before the Conference for its action subsequently.

The meeting then adjourned until tomorrow morning - closed with prayer & singing a doxology.

J. L. Potter, Sec.

Sat. Sep. 29th 1894

Conference met at 9 o'clock. After devotional exercises conducted by the Moderator, the minutes were read, corrected and approved.

It was moved and carried that before taking up the regular program for the day, a paper prepared by Rev. S. G. Wilson of Tabriz, entitled "An Account of Christianity in Persia" be read.

After hearing this paper, the Conference took up the general subject for the day, viz. - Native Protestant Churches.

The Chairman of the Com. on this subject reported that in the absence of all the papers looked-for, the Com. had asked several members of the Com. to open the discussion by expressing their views on some of the topics indicated under the general subject.

Letters from Rev. John Gillespie, D.D. and Rev. Benj. Alvarez, D.D., Secretaries of the Board, were read, bearing on this subject.

After a recess at 10⁴⁰ of ten minutes, the session

(16.)

was opened with prayer by Dr. Wright & the discussion was resumed until time for adjournment at noon.

Afternoon Session Sep. 29-94

This session was opened with devotional exercises conducted by Mr. Hawkes - the regular order of the program was taken up, Mr. Hawkes in the chair.

A paper on "Church Music," by Mrs. B. W. Labaree of Crooniah, was read, also one by Mr. Watson on "How to Promote Christian Life".

The hour appointed to meet the Prince Governor having arrived, the completion of the consideration of the subject of Worship & Morals, &c. was by common consent postponed until Tuesday at 4 1/4 P.M., or such other time as the Con. shall appoint.

After a closing prayer, the Con. adjourned to meet this evening at 7 1/2 for prayer-meeting.

Evening -

The Con. re-assembled at half past seven at Mr. Watson's for the consideration of, and Special Prayer for, the Gift of the Holy Spirit

[signed] J. P. Cochran, Sec'y

Monday, Oct 1st 1894, 9 A.M.

After devotional exercises, the minutes of Saturday's meetings were read, corrected & approved. The order of the

(7.)

day was then taken up, and three papers on "How to make the Preaching of the Gospel More Effective," were heard - one by Rev. E. W. St. Pierre, of Croonich, one by Rev. B. W. Sabarae of Croonich, and one by Rev. J. R. Potter of Teheran. The subject was then discussed; as also the next one, to wit: - "How to promote Revivals & gather their fruit." The time assigned having expired, - after prayer the Con. passed to the next topic, viz. Education - a. Higher - Place, aim & results. b. Village Schools - How far advance agency, & how far Parochial. c. Industrial Education - Scope, results, & how far to be used!

The following papers were heard -
Education, by Rev. S. L. Ward, Teheran.

Village Schools, by Miss H. L. Medbury, Croonich.

Industrial Education, by Mr. E. J. Allen, "

Education of Girls, by Miss A. Montgomery, Hamadan.

" " " " Miss Leticia M. Campbell, Teheran.

" " " " Miss Medbury, Croonich.

A paper by Rev. Dr. J. H. Shedd, showing the results of the education in the Seminary at Peir, & in the College near Croonich, was also read -

After prayer, the meeting took recess until the afternoon.

Oct 1st Oct. 2 P. M.

After the devotional exercises the order was resumed, & the subjects mentioned above under Education were

discussed; as also what attitude should be assumed toward young men going to America, & what offers to use them; as also, How far teach the English Language, & to whom?

The Reception having been postponed, by consent the Con. returned to the subjects of Saturday, which were crowded out by the call upon the Prince Governor, to wit: Is it desirable to use American & English Tunes, or Native Chants & Airs? Also, What should be the Standard in Temperance, & how to reach it. The discussion of these topics ran over the hour for the Question Box, and the subject, What demands of converts as to marriage; - Whom shall they marry, & what forms shall they use? - was not reached when callers were announced, and after prayer the meeting adjourned at 4th P.M.

J. L. Potter, Secy.

Tuesday, Oct. 2nd 1894

Conference convened at 9 o'clock. After the opening devotional exercises, the minutes of the preceding day were read and approved. The subject, on the program, for the day, viz "Evangelization" was then taken up. On the first topic - Relation of Central Station to outlying districts, & demands of each - a paper was read by Dr. Holmes. On the second topic, How to carry forward the work, what scheme of labor, a paper was read by Miss Jewett. Dr. Shedd read extracts from the Minutes of Inter-

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denominational Conference of Foreign Missionary Boards & Societies. A full discussion of these topics followed until on motion, a recess of ten minutes was held.

After recess it was moved & carried that prayer-meeting be held to-night at Dr. Holmes' [residence].

The third topic - How can native agency in Evangelization be made stronger in numbers and efficiency, was next discussed until time for noon recess.

Tuesday, 2 P.M.

After devotional exercises the 4th topic under Evangelization was discussed. How secure volunteer workers? How enlist the native church. The topic "Inner Mission" Work, How far applicable, was next discussed. Dr. Phell gave a sketch of its Constitution, aim, means of support, etc.

It was moved & carried that we take up the questions left over from Saturday's subject - What demands of converts as to marriage, Whom shall they marry & what forms shall they use.

After the discussion of this subject, the report of the Com. on Native Protestant Churches was called for, & after its reading was laid on the table until to-morrow.

At 4 P.M. the meeting, on motion, adjourned to meet an appointment with the Jewish inquirers & converts at the regular weekly meeting.

Adjourned to meet at 7 1/2 P.M.

(10.)

Evening

Prayer Meeting conducted by Dr Potter - Subject: Divine Guidance - the promise, the conditions, the means, & extent of it.

J. P. Cochrane, Secy

Oct 3rd 1894, 9 A.M.

Conference met at the usual hour, & after devotional exercises, the minutes of yesterday's meetings were read and approved. Some discussion took place as to whether the Secretaries should incorporate in the minutes a synopsis of the discussions, but the opinion seemed to prevail that it should be left to the Committees to gather up the fruit of the discussions in their reports.

The order of the day was then taken up - viz. "Woman's Work", and on the first point, "Reaching the Women", three papers were heard, one by Miss Mary Jewett, Tabriz, one by Miss M. Bird, Julfa, Isfahan, (including also how to reach the children) and one by Mrs Dr. Shield, Crooniah.

The report of the Com. on Questions sent out & answers received, compiled by Mrs. J. L. Potter, Teheran, was heard. After prayer, a recess of ten minutes was taken, after which the discussion of questions presented in the papers was resumed.

The History of the Female Seminaries at the stations was given orally.

Nirke Seminary, Crooniah, by Rev. Dr. Shield

(11.)

Talviz Girls School, by Miss Mary Jewett,
Girls School, Salmas, by Rev. Dr. J. W. Wright.

Drau Bethel, Leherau, by Miss Anna Schenk.

Paith Hubbard School, Hamadan, by Miss Annie Montgomery.

After prayer, recess was taken until the afternoon.

Oct 3rd 94, 2 P.M.

After the devotional exercises, the order of the hour was taken up - Native Workers in Crooniah, past & present, & a paper by Mrs. ^{Dr.} Shedd, on The Present Workers was heard; after which, some discussion took place on the subject of Deaconesses

On the subject of the Missionary Wife, in relation to active work and native church, two papers were heard, one by Mrs Dr. Shedd, Crooniah, & one by Miss Annie Montgomery, Hamadan

A paper on House to House work, by Miss Mary Jewett, Talviz, was read, and another by Miss A. Montgomery, Hamadan.

A paper, bearing on the subject of The Training of Workers, by Mrs Dr. Shedd of Crooniah, was heard. The subjects were discussed by Conference.

On motion, the Rept. of the Com. on Native Protestant Churches was taken from the table & accepted, & after some amendments, adopted as a whole.

The amended report is as follows: -

Report of the Com. on Native Protestant Churches.

On some of the most important divisions of the subject there was a marked absence of papers. On the entire topic, extending over the whole of one day and into the next, only five papers were presented, and three of these were on one subject. The papers were as follows:—

Church Music - Mrs. B. W. Labarre, Croonial.

How to Promote the Christian Life, Rev. J. G. Watson, Hamadan.

How to make our Preaching more Effective, Rev. E. W. St. Pierre, Croonial.

" " " " " " Rev. B. W. Labarre, "

" " " " " " Rev. J. A. Potter, Zebiran

After hearing these papers and the discussion of the subject, we have reached the following conclusions

I The best means of building up a strong native church are: Bible study and teaching, emphasizing the great doctrines of the Gospel, and dependence upon the Holy Spirit to bless the word; a consecrated ministry and the exemplary life of Christians; a system of church government, simple & scriptural and adapted to the needs of the country. We should not endeavor to load the native church with the complicated creeds, or forms of government, prevailing in the West.

II We emphasize the importance of an educated ministry, of the very best pastors that can be had; at the same time we recognize the usefulness of earnest, humble-minded, godly men, even if not so highly educated; and we recommend that such suitable men be selected and prepared for the ministry by

a short course of Scriptural instruction & practical training, as in Bible Institutes in the West; and that these men be urged, for the sake of the Master, to be content with such support as their people may be able to afford.

III. With regard to self-support, we recommend that when a little band of believers is gathered, that the one best suited to the duty be selected to act as leader, without giving up his ordinary occupation, if a lawful one; and that these groups of Christians be frequently visited for instruction & encouragement by a missionary or itinerant evangelist; and that for the time being they hold their religious services from house to house.

That the duty of self-support be kept prominently before the people, & a spirit of manly independence be carefully fostered from the very beginning.

That the churches not strong in means and unable to support a highly educated pastor be urged to accept a man of more humble attainments, who is willing to live on the small support they may be able to afford him.

IV. That the responsibility for the direction & control of the work be transferred to the native brethren just as rapidly as they are able to assume it; and while freely advising with them, the responsibility for the use of the Board's funds must rest with the mission, as the representative of the Board.

V. That the terms of admission to the Church be a credible evidence of saving faith in Christ, and sufficient knowledge of Christian doctrine, & experience of Christian life, to afford

that credible evidence. It appears unwise that a period of probation should be set up as a general rule, though, in cases, it may be well to advise converts to wait a while before uniting with the church. We recommend the catechetical class for the instruction of converts before or after admission to the church.

VI It is highly desirable that there should be one church in Persia, but the difference of language, & the long distances with poor facilities for travel, together with the different societies at work in the country, render it difficult, if not impossible of attainment, but it does seem as if a common confession of faith, perhaps on the basis of "The Apostles' Creed," might be practicable.

VII We would emphasize the importance of decorous church music, & instruction in the same; and it seems to us practicable to make use of certain Armenian & Nestorian native airs; and also desirable that the use of Western tunes be continued.

VIII While not insisting upon the total abstinence pledge as a condition of church membership, the principle & practice of total abstinence, from intoxicants as a beverage, should be earnestly held before the people, especially the youth; and the effects of alcohol on the human system should be taught in the schools.

IX In order to promote the Christian life it is necessary that missionaries themselves so live as to be

examples of the Christ-like life, & that our instruction should be more practical, as regards the manner of life becoming the Gospel of Christ.

X We advise that Christian converts should marry only in the Lord, & should not be unequally yoked with unbelievers; and that in the earlier stages of the work, there should be a double form in the case of converts marrying, those nominally of their former religion, if upon examination the Jewish & Moslem form of marriage be found to contain nothing contrary to the principles of Christianity.

XI As to effective preaching, we emphasize the importance of careful preparation for the responsible duty, in Persia as elsewhere; that the preacher study the needs of different classes of his hearers; that he should have a masterly knowledge of the Word of God, & be skilled in the use of the "Sword of the Spirit"; that there should be a distinct recognition of the two-fold object of preaching - conversion to Christ, & the edification of believers - & that personal effort for individuals be constantly employed; and the careful adaptation of the teaching to their respective needs be carefully studied; and that hearers be trained to pray for the success of the preacher's message; and above all, that the baptism of the Holy Ghost for service be earnestly and perseveringly sought.

XII As to revivals, we quote the following steps, considered by Rev. B. Fay Mills as necessary for a successful

revival: - "It must begin among Christians; they must cease from sin, be united in prayer, earnest in witness-bearing, and exercise faith in God's power," to which we may add, and in God's promises, and also that they must bring the tithes into the storehouse. We emphasize prayer and personal effort on the part of those whose hearts the Lord has warmed, and the formation of prayer-unions. The fruits of revivals must be gathered in by faithful pastoral labors.

Hamadon

Oct 3rd 94

[Signed by]

com.

J. L. Potter.

J. P. Cochran.

Annie Montgomery.

Appendix to the Rep. on Native Protestant Churches -
Statistics of the following Stations, 1893

	Unwind Moral & Mk. Station		Zabriz	Salsan	Tehran	Hamadon	Total
	1873	1893	1893	1893	1893	1893	1893
Churches	8	30	2	1	2	1	36
Congregations	64	100	8	5	3	3	119
Ordained Ministers	22	49	3	1	1	1	55
Other Preachers	34	53	6	5	1	1	66
New members rec'd in year	52	259	11	9	5	10	294
Total membership	767	2383	100	54	73	106	2716
Received from the first	1192	4544	145	58	114	150	5011
Attendants at Worship	2402	5713	200	250	200	265	6628
No. of Sunday Schools		89	3	5	2	3	100
No. of S. S. Scholars		4765	150	150	150	225	5440

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On motion the Report of the Com. on Education was called for. After some discussion, the time appointed for meeting the friends of the native Church being at hand, the report was, on motion, laid on the table until tomorrow, and the Conference adjourned after prayer, and proceeded to the public reception at the Church.

J. S. Potter, Secy.

Thursday, Oct. 4th 1894, 9 A.M.

After the usual devotional exercises, the minutes were read, corrected & approved. Before taking up the subject assigned for the day, viz. Old Churches & Jews, it was moved & carried that Friday be set apart for the meeting of Presbytery, making the necessary postponement of the program of the Conference.

On the first topic: Favorable & Unfavorable Relations to the Old Nestorian Church, a paper by Rev. W. A. Shedd, of Croonian, was read, and after free discussion, the next topic was taken up: Favorable & Unfavorable Relations to the Armenian Church. On this subject a paper by Mr. Ward was read, also one by Mr. J. L. Mirzayantz, of Lebanon, when on motion the Conference adjourned for a recess of ten minutes.

After recess it was moved & carried that we adjourn at noon, to meet at Dr. Holmes' [residence], in order to be ready to meet the Prince Governor, who calls at 4 P.M.

A paper by Mr. J. L. Mirzayantz was next read on the Attitude of the Missionaries toward the Patriotic movement

among the Armenians. After a full discussion of the above topic, a paper by Rev. S. G. Wilson was read, on "Romish Missions in Persia." Adjourned for noon recess.

Afternoon Session - Oct. 24th 2 P. M.

After opening with devotional exercises, the subject on the program for the afternoon was taken up - The Jews, A careful survey of Communities, their condition & accessibility. How best enlighten them & bring them to Christ? A paper by Mirza Korollah, of the "London Society for Promoting Christianity amongst the Jews" was read; also a paper on the same subject, by Miss Annie G. Dale, of Teheran, was read.

After a full discussion of this subject, the Report of the Com. on Education was read, and after amendment, was adopted as a whole and is as follows: -

Committee on Education

Your Com. on Education would report the following resolutions: -

1 Resolved; that for the advance of the work of Education we deem it needful that teaching be encouraged as a profession; & in order that schools may be effective and evangelizing agencies, special normal work should be done for the fitting of this class of workers. Salaries also in this work should be such as to secure permanency in the more important positions.

2 Resolved; that in view of the special conditions of the Country, great attention should be given to adapting the methods of instruction & its branches, to the wants of the people, & we would desire that,

in the future, men specially prepared for the work of education should be appointed by our Board, whether lay or clerical, so that each station might have one such man in its force.

3. Resolved; that we approve of giving the higher education only to those who are willing & able to pay for it except so far as may be necessary to secure assistants in the evangelizing of this land. As to primary education, however, we think its blessings should be given to the largest number possible, even free, if needful.

4. Resolved; that we look with interest on the industrial department in Oronook College, & have strong hope that this agency may do much in the raising of the Protestant community to a self supporting & self-respecting condition. We hope that this agency in some form may soon be introduced into other schools.

5. Resolved; that a thorough course in Theology or Medicine should be given to those who are fitted for such a course & desirous of thus helping forward the work of the Lord; also that for the spread of enlightened views in medicine, & for the relief of suffering humanity, instruction in medicine may well be given to others, if it can be done without extra expense & labor, & without embarrassing the work of those who are preparing for the work of advancing God's kingdom.

6. Resolved; that for the preparing of evangelists, colporteurs, and village pastors, a short course of instruction, consisting mainly of how to use the Bible in their native tongue or working language, should be instituted; and that those who possess good sense & consecration should be selected from among the adult

Converts, & thus trained for usefulness.

7. Resolved; that we consider that in this field the school may be made an advance agency of the gospel in many places, but only when a consecrated teacher is put in charge.

8. Resolved; that for the present at least, the teaching of the English language is a necessity in all of our higher schools, & we would give the following reasons.

- (a) This work of the mission appeals to those who can not appreciate more spiritual benefits, & thus is a protection to our work.
- (b) There is a universal demand for some foreign language, & English is the most useful and purest.
- (c) We are without higher text books in Persian & Turkish, and English books fill this blank.
- (d) English opens to our people new fields of thought, & thus assists the helper, & gives comfort to the individual.

9. Resolved; that we recommend to the Missionary Boards that they furnish no funds, and undertake no risks or responsibility, in sending back natives of Persia, educated in America; but that, in case such persons return, the Stations consider them upon their merits, if their services are required.

Com. { S. Lawrence Ward
W. S. Vanneman
Sarah J. Shedd

The report of the Com. on Evangelization was next read, when the meeting adjourned to receive the Governor.

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Oct 4th 7½ P.M.

Prayer Meeting, conducted by Dr. Holmes. Subject, Prayer; Its Needs, Object, Condition, & Reward.

[signed] J. P. Cochran, Sec.

Oct 6th 94. 9 A.M.

After the devotional exercises, the minutes of Thursday's meetings were read and approved. The subject of the day was then taken up, to wit: - Attitude, bold or cautious, toward the dominant faith; & its relative position in the controversy with Islam; followed by the next division, the Persian Government, what hope of toleration, & what means or influences can be used to promote it; & the subjects were discussed by the Conference.

On motion, a recess of ten minutes was taken, after which the discussion was resumed. The next point was then taken up, namely, Methods of Work, Line of Argument &c, & a paper by Miss Gretty G. Holliday, of Yabriz, in the form of a letter addressed to her mirza, was read.

On motion, it was agreed that the prayer-meeting be held tonight, instead of being postponed with the rest of the program. Recess was then taken until the afternoon, and the session closed with prayer.

Oct 6th 94 2 P.M.

After devotional exercises, the discussion of the baptism of Moslem converts was resumed - after which the Conference

proceeded to the next point. Discipline & Training, Separate Organization or not! How can their children be educated. Methods of Babes & Stundists. Then came the Support of Converts, how far extend aid; and a paper by Rev. J. C. Mecklin, of Salmas, was read, on the subject: "How to deal with Enquirers, should we give them financial aid" On the next point, What requirement as to the Lord's Day, there were two papers read, one by Rev. W. A. Whipple, Gallego, & one by Rev. J. B. Potter, Lebanon.

On motion, the Conference adjourned at 4¹⁵ to allow members to attend the prayer meetings held on Saturday, & the session was closed with prayer

Oct 6th 7³⁰ P. M.

The Prayer meeting was held at the residence of Mr. Hawkes, the subject being: The Personal Manifestation of Christ to believers. The Promise of it, the Means of it, & the Results of it.

Sunday, Oct 7th 7³⁰ P. M.

The Communion of the Lord's Supper was observed by the Conference, Mr. Whipple & Dr. Shedd conducting the service.

J. B. Potter, Sec'y.

Monday, Oct 8th 1894

Conference met at 9 A. M. After devotional exercises the minutes were read, corrected & approved - when the first subject for the day was considered, viz. Islamic Sects. The Kurds, their attitude & what can be done for them. After a full

discussion of the possibilities for work among them & the Gezidees, & of the question as to giving them the Scriptures in the Kurdish, the next point was taken up, viz. The Ali Illahees. After free discussion, a recess of ten minutes was taken.

After recess, the next topic - The Babees, was considered. A paper by Dr. Shedd was first read on this subject, followed by discussion.

It was moved & carried that the report of the Com. on Evangelization be heard again and acted upon. After its discussion paragraph by paragraph, & amendment, it was adopted as a whole, as follows: -

Evangelization.

(On this important subject two papers were before the Conference, & full discussion followed, presenting the obstacles, results, efforts & methods employed in each station, & by the congregations. The concurrent opinion is that more strenuous & systematic work should be pushed forward along definite lines.

a. The relative demands of the central station, & outlying districts elicited the conclusion that the outlying work should be pushed forward, & that the literary, educational, & medical work may better suffer than that we neglect the superintendence & help of the outstations, or the towns & districts still without the Gospel. Also, that this work should not be hurried touring, but patient abiding at each place, so long as Providence & the Spirit indicate the duty, & that each station should give a definite proportion of their missionary force

to this work.

The Com. recommend that the time of our missionary, or its equivalent, be devoted to this work at each station, & if the missionary staff is now insufficient to supply this force, that the mission ask for more men.

3. On the second topic, How to carry forward this work, & what scheme should be adopted, there was a practical unanimity reached that all the centers of influence, population & trade, numbering over 100 in Persia, & others in Turkey, should be reached as rapidly as possible by Christian workers, & that these workers, as arranged by each mission or station, be a missionary and native evangelist, or physician, one or both; or be able, experienced men of this country: and that this scheme co-operate with colporteurs & volunteers, or other workers in extending the light of the Gospel to the villages & hamlets of the land. Also that the responsibilities of the several stations be adjusted by the missions, & interstational plans be formed for the efficiency of the efforts made.

The Committee recommend that the plan outlined above be tried by the stations.

That we invite the ablest of native ministers to unite with the missionaries in carrying out the plan, & offer them, if necessary, 15 to 20 toman per month in this work, & other expenses as agreed upon; & that men of less experience may be also employed at less expense

We suggest that the sphere of Croonich station in Evan-

gelization extend to the Tazhatu River, so as to cover mostly the Jewish and Kurdish works.

On the third topic - How can the indispensable native agency be made stronger in numbers & efficiency - we would emphasize the suggestions to appeal to the highest missionary motives, & pray the Lord of the harvest to send forth the laborers, and that we impress on these laborers their paramount responsibility in the evangelization of their own land, and the supreme importance of the power of the Holy Ghost in the work. Also, that the missionaries join in cordial coöperation with them, and help them by instruction & conferences of workers.

On the fourth topic - How to enlist the native Church & volunteer workers, we approve of the suggestions to make our churches missionary in spirit & aim, & to foster this spirit by educating the children, holding missionary meetings in our schools & congregations; encourage Christian Endeavor & similar societies, & entitling all to pray & give for evangelization through the agencies in coöperation with the native Church. Also, invite volunteer workers, & instruct the people as to their duties & abilities, & awaken them to the greatness of the privilege of saving souls.

On the Inner Mission - after hearing its principles & some of its workings explained, the united opinion was approval, & the hope that it would grow in its hold on the Christian people where begun & that it may be extended as fast as the way opens, & its supporters & workers become a power for God in this land.

Respectfully submitted - [Signed] J. H. Shedd.
for Committee

Adjourned for noon recess.

Afternoon Session - Oct 8th 2 P. M.

After devotions, Bible Work & Christian Literature was considered. A paper by Mr. Whipple was read, entitled: "A Historical Sketch of the Bible Work under the auspices of the American Bible Soc. in Persia for the last 14 years." Also one by Mr. Hawkes, on "Bible Work, Its Methods & Results". After discussion, the next point was taken up, viz. Christian Literature, what books needed in Persian, Turkish, Jewish & Christian languages. A paper by Dr. Potter was read on Christian literature desired in the Persian language. Also, one by Dr. Wright on the literature required in other than the Persian language. After full discussion the next topic was considered - What amount of time & strength should be given to the preparation of Text Books - to translations - to General Literature.

After discussing this point, the Com. on Old Churches & Jews reported - On motion, the report was accepted and laid on the table till to-morrow.

At 4¹⁵ the Question-box was opened, and the following questions with their answers by Mr. Hawkes were read:

Questions

What should be our attitude toward backsliders?

How should we look upon those who are members of our churches in good & regular standing, who make good professions, regularly attending the meetings, & taking

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part in prayer & exhortation, & whom we believe to be Christians, but who do lie, or steal, or quarrel, or backbite, or drink, or other unworthy things?

How much influence should we bring to bear upon those whom we trust have been hopefully converted to induce them to unite with the church?

What stress should we lay upon baptism, & the Lords Supper in our work with Moslems?

Adjourned to meet tomorrow at 9 A.M.

[Signed] J. P. Cochran Secy

Oct 9th 1894, 9 A.M.

The session was opened with religious exercises, after which the record of yesterday's proceedings was read & approved.

It was moved & carried that all the papers on the Medical Work be heard first, & the discussion be taken up afterwards. The following papers were heard:—

In what way shall we combine Religious Effort with Medical Work—, by Dr Mary C. Bradford, Tabriz.

Relation of Evangelistic to Medical Work— by Dr Jessie C. Wilson, Hamadan

Relation of Medical Missionary to the Foreign Physician, the Native Physician, & the Government— by Dr. W. S. Vanneman, Tabriz—

Selection & Training of Medical Students by the Missionaries, with some general Remarks on Governmental Education

in Lebanon, by Dr. J. G. Wishard, Lebanon.

Medical Work, its proper place as a Missionary Agency, & how can it be made more efficient, by Dr. J. P. Cochran, Cronviah.

After prayer, & a brief recess, the subject was discussed, and the following points considered: Agency of medical Missionaries, methods & results; Agency of native Physicians, methods & results; How far should religious effort be combined with the Dispensary & Hospital work; Duty of Physicians as to Touring, in Civil Affairs, in Training & educating; Duty in respect to Intoxicants and Opium.

Now having arrived, after prayer recess was taken until the afternoon.

Oct. 9th '94. 2 P.M.

After devotional exercises, the subject of Missionaries was taken up, & the following papers were heard.

How to live closer to the People, by Rev. E. W. St. Pierre, Cronviah.

Special Temptations of Missionary Life, by Mrs. Wilson, Tabriz.

How can Missionaries be a greater Power, by Miss Medbury, Cronviah.

After which a free discussion ^{followed} ~~was resumed~~ on the topics: How can Missionaries be a greater power for good, & exert a more direct, efficacious & Christ-like influence; Style of living, & the discrepancy between their salaries, & those of native assistants.

A recess was then taken, followed by prayer, & the discussion was resumed. The next point was brought under consideration

How to secure missionaries best adapted to the work, & continued until the time for the question box, when the following question was answered by Mr. Whipple. -

Are there any striking social changes or improvements in the mode of living due to the mission work in Persia?

The Report of the Com. on Old Churches & the Jews, was presented & after some changes, the amended report was adopted as a whole, & is as follows: -

The Ancient Churches, & the Jews.

The Ancient Churches are those of the Nestorians & Armenians. In the preservation of a remnant of these peoples & of the Jews throughout ages of civil oppression and religious persecution in Persia and Turkey, we recognize one of the signal providences of God.

In order to the increase of sympathy with them we deem it desirable that the missionaries as far as may be consistent with their force and the performance of their other duties, acquaint themselves quite fully with their religious, and political history.

The fact that all three of these races accept the Scriptures, in whole or in part, as the ultimate source of authority in religious matters is a favorable point in our relations with them that should draw us close together.

The unfavorable relations to be taken notice of with respect to the Nestorians and Armenians are in the line of ritualism and political agitation

Among the Nestorians we regret the tendency toward exclusion of Protestants, Formalism & sacerdotalism. To counteract it we recommend that the policy heretofore pursued of fraternizing with the Old Church as far as the way may be open, be continued, & that the missionaries embrace every opportunity to enlighten the people as to the real truth as opposed to all such error.

As to political agitation of whatever name, we should point out to them that the best means for exalting a nation is that which as missionaries we are called to use - namely, the inculcation and practice of the doctrines and life laid down in the Word of God.

In the case of those Armenians, who when enlightened desire to remain in the Old Church with the idea of reforming it, we advise that the stress be laid upon living a consistent Christian life, and then let them try their plan, if they choose to do so. In most cases such persons will either be thrust out of the Old Church or will, after a time, of their own accord give up their task as hopeless.

We cannot but hope that the general spread of civilization & enlightened views may in the end bring about radical changes in the Gregorian Church, for which we shall rejoice.

We would note with thankfulness the open door for Jewish work, and hope much more will be done for them than has been undertaken before. Where converts are

numerous enough to form separate congregations, we believe it wise to organize a separate church for them as has just been done in Hamadan

During the continuance of Moslem intolerance, at least, we recognize in these non-Moslem races the basis of our supplies for helpers, also that the places where they can be located depends largely on their being present as a background.

Hence while trying to improve more fully than heretofore every means to reach Moslems directly, we believe that special attention should still be given hereafter as heretofore to the non-Moslem races.

Respectfully

Committee { John W. Wright
J. G. Watson
Mary Jewett

The Report of the Com. on Woman's Work was presented, and accepted, and after slight amendment, was adopted as a whole, and is as follows:—

X
Report of Com. on Woman's Work

The Com. on Woman's Work report as follows:

On the first topic - "Reaching Women of Persia", there were papers by Miss Jewett, Miss Bird of Isfahan, & Mrs Dr. Shedd. From these papers and the opinions expressed in the discussion it would seem that the best means of reaching women, as of reaching any class - is by true love for them in the heart, and that expressed in the most winning and

sympathetic manner in our dealing with them, and that in presenting the truth of the Gospel, the essential doctrines of sin, and salvation by the only Mediator between God and man be primarily insisted upon.

Mrs. Potter's paper was a synopsis [Compilation] of the answers to the questions sent out by the Com., & in these & in the discussion the following points were emphasized:-

That upon Christian parents should be impressed the duty of giving their daughters in marriage to Christians. That girls be well instructed in what God's Word demands of them in this respect; that girls be admitted to Church membership as soon as they show credible evidence of a change of heart; and perhaps it would be well to adopt Miss Rice's plan that they should spend one vacation in their homes before their admission to the Church

While keeping an influence over girls married into non-Protestant families must largely depend on the ladies of the school and the session of the Church to which they belong - from what we learned of the benefit of the Alumni association in Orvonia, we would recommend the formation of such associations in other stations as soon as possible; also the appointment of Deaconesses in the Churches.

In the absence of papers on Seminaries, verbal histories were given by members of Conference from each station, & showed that the influence of these institutions is all for good. This was further made evident from the story of

Workers past & present in Croomich led by Dr. & Mrs. Shedd.

The papers by Mrs. Shedd & Miss Montgomery & all the discussions on "The Missionary wife, in relation to active work, emphasized very strongly the importance of the pure Christian home life, and social influence of the missionary wife; & that these are all that should be demanded of her; while insisting that she should have the true missionary spirit, so that wherever and whenever possible, she may be her husband's most efficient helper in his special work; or, if she prefers & is able to carry on other work, she should receive every encouragement & help from the station in prosecuting it.

Papers on House to House Work by Miss Jewett, Miss Montgomery & Mrs. Shedd. showed the necessity of using every opportunity of a social nature in reaching Moslem women, as in only one station has it seemed possible to make visits with the avowed purpose of giving religious instruction, while the nominal Christians must be reached principally through the influence of Christian women, who have been girls trained in our schools.

The papers on the Education of Girls, by Miss Medbery, Miss McCampbell & Miss Montgomery, were intended for the next topic, Training of Workers, Who & How, but these had been placed in the hands of the Com. on Education.

In reply to questions of Miss Bird - that one in regard to opium must be answered in the discussion on Medical work. In regard to music, we would recommend

that the utmost care be used in introducing music among Moslem women, and that because of the associations in their minds, they first be made to understand that it is in God's praise we use it, and for His glory.

In regard to reaching Moslem children, the Com. wish to call attention to the necessity of making some effort to specially attract them in our home to home visitation, if possible winning them to attend the kindergarten, and also impressing upon the mothers and grandmothers the duty of training the children in the true love and fear of God.

Respectfully submitted.

[Signed by] } Sarah J. Shedd, Miss Montgomery
Com. { Mary Jewett, Mrs. J. L. Potter

The Report of the Com. on Mussulman work was on motion accepted and laid on the table until tomorrow.

After prayer, meeting adjourned

Oct 9th 7³⁰ P.M.

The conference met at the residence of Dr. Jessie C. Wilson for a prayer & consecration meeting, with the subject - "The Glory of God" Mr. Watson opened the meeting, after which the members took part freely with requests for prayer, & testimonies as to the spiritual blessings received at the Conference; and in a silent prayer consecrated themselves anew to the service of the Lord.

J. L. Potter
Sec'y.

Oct. 10th 1894 - 9 A.M.

After the opening religious exercises the minutes of yesterday's meeting were read and approved.

The subject for the day - "Mission Stations" was then taken up, and with respect to the first topic - Division of the field between the Missions, the following motion was carried - That we propose to the C.M.S. station at Isfahan that the boundary between that Mission & the American Missions be a line drawn down from Khorremabad, of Loristan to Kashan, and thence on parallel 34° to the Afghan boundary, Kashan to belong to the Isfahan field, & Khorremabad to the Hamadan field.

The two following topics - What Council & Co-operation needed. What Relation to Independent & New Missions entering, &c, What New Stations needed and where? - were discussed and referred to the Com. on this subject.

Under Unfinished & General Business, the Report of the Com. on Moslem Work was taken from the table, and after amendment was adopted, as follows: -

Report on the State of the Work for Moslems & Moslem Sects.

On this subject several papers were read and a free interchange of views followed, showing a wide range of information & effort, & some very precious fruits gathered for Christ.

2. The position of Persian Mohammedanism is very important, because more open & liberal than either the Turks on the West or the Afghans on the East, & also

because of the many sects and divisions.

Our attitude toward this system should avoid all rashness & controversy so far as possible, but converts must be encouraged to confess Christ and take up their cross and follow Him, seeking guidance in prayer and showing a gentle and Christ-like spirit. Workers, as well as converts, need special caution never to speak contemptuously of the dominant faith, while fully presenting Christ and his Gospel as the only way of life.

5. The hope of toleration under the Persian Government really seems greater than in other Islamic States, owing to the possible separation of Church & State, if the theory of government can be carried out. The influence of many in authority is on the side of toleration.

The means to promote toleration are, first of all, prayers and supplications to God, who rules over all; then a firm & united stand on the Charter of Liberty already granted by His Majesty, the Shah, to his Christian & Jewish subjects; then of great importance is the cultivation of a tolerant and brotherly spirit among Christians of different races toward each other and toward the ruling classes; also in our instructions and conversation and intercourse, we should impress the expediency and right of liberty of conscience and press the defense of any who are persecuted for conscience sake; and we should set before the Christian world, and

especially before the representatives of the Christian Powers the importance of religious toleration in Persia.

c. The line of argument with Moslems should be irenic, while the form of the argument admits of great variation. The attitude we take should be that of mutual inquiry, rather than that of superior knowledge. The limits of the argument are best confined to the Bible & the Koran, and to the facts, fruits and experiences growing out of the Christian and Moslem faiths. The Christian doctrines most impressed should be the state of man in sin & ruin and the remedy provided in Christ, while the pervading spirit is love.

The methods of work also are varied. Our missionary at each station, or at least in each mission should be thoroughly equipped in language, and in the study of the controversy with Islam, and be able to teach others, & train our assistants; while all should avail of the books provided and the experiences given by others before us. The Christ-like life in our schools, and in all our Christian communities is an important influence in contact with Moslem neighbors. The truth of the Gospel, enforced by holy & lovely lives and beneficent efforts and by the Holy Spirit & prayer, are the agencies on which we must rely.

d. In directing inquirers, the need is to treat them cordially and instruct them in the Holy Scriptures patiently, and by

personal conversation adapt the truth to each case, and if practicable place in their hands helpful literature.

e. As to Baptism, the consensus of opinion is that there should be no undue haste nor long delay when the confession of faith in Christ and the evidence of a repentant spirit are clear

f. On the next topic, discipline & organization, the counsel is that under the present aspect of the work in this land each local church should at first receive the converts in its vicinity. After the numbers have increased, no rule as to a separate organization can apply generally but each case is to be judged by expediency

Children of converts must be looked after as far as possible, either publicly or privately, to train them in the right way. So also the discipline and walk of all who confess Christ must have attention. The care must be given, but often privately and imperfectly, as has so often ^{been} the case in lands where there is no religious toleration.

g. To those in need we cannot refuse assistance, but we advise the furnishing work or other methods that will not encourage pauperism. Missionaries should share the responsibility with the church members, & not assume the whole responsibility of such assistance, if possible.

h. On the question of the Lord's Day, we counsel

that all possible sympathy and help be extended to relieve those who suffer loss in business for conscience sake, but notwithstanding the difficulties, the observance of the Day is to be required, and after patience, forbearance, and Scriptural instruction, is to be enforced by discipline.

Similarly, while we express sympathy with a polygamist, who is sincere in seeking to know his duty according to the New Testament, & while we do all in our power to assist him in his peculiar difficulties, recognizing the fact that the question of divorcing his wives should be treated with great caution; and while otherwise we may treat him as a Christian, yet for the sake of the Church, we counsel that no man having more than one wife be received to sealing ordinances.

The Islamic Sects.

Having heard with much interest the reports on the sects that form so large a part of the population of these regions; Sunnies and Yezidees of the Kurdish race, Allee Illahies, Sheikhees, Babees and others of the Persians, the Conference would record its gratitude to God for the opportunity, although limited, that is granted us to extend to them the Gospel. We would mention especially the work of giving the Scriptures to the Kurds in their own tongue, begun at Kharpost and Crooniah, and hope this work will be completed and prove the entrance

of the word of life to this vigorous and needy race. For another large portion to the Southward the purpose was expressed of pushing in the German version which nearly all can understand.

The special crisis reported among the Gezides seems to offer an open door for the Gospel. Who will enter it? and how can we turn them from the dominion of Satan to Christ?

The Ali Illakes also seem to be an exceedingly approachable people, offering great opportunity for missionary work, which we should avail of to the utmost of our ability.

All these sects sit in the region and shadow of death. Next after the nominal Christians & the Jews, they should be objects of our special prayers and efforts.

Respectfully Submitted.

Committee	}	G. W. Holmes
		J. H. Shedd
		S. L. Ward
		J. N. Wright
		J. W. Hawkes

At a quarter past 10, the Conference adjourned subject to the call of the Moderator, in order to give time for the completion of the reports of the Committees.

At 11¹⁵ the meeting was called to order and the report of the Com. on Medical Work was read, accepted & adopted & is as follows:-

Report of the Com. on Medical Work -

A number of papers on the medical work (see minutes of the Conference) having been heard and discussed, the Com. find that the results of the medical agency are such as to greatly encourage us to press forward the work along the lines already established, & also find that the medical work is an important evangelistic agency in all the Stations.

Each of the agencies or departments of this work has its special sphere of usefulness, the hospital as a rule affording the best opportunity for religious work combined with the professional, and next the visits in the homes, & then the dispensary & touring.

1 We recommend that religious work continue to be combined with all medical work to the fullest extent that opportunities offer, modified however by the varying conditions of the place, people & circumstances, using tact & judgment in the presentation of the truth.

2 We recommend that the medical missionaries give a stated portion of their time each year to touring, & that so far as practicable, native physicians trained in our schools should also engage in this work.

3 At each station considerable time is necessarily occupied in the duties pertaining to civil affairs and the social relations with the higher classes of Mohammedans.

We recognize in this an instrumentality which Providence has given us for the protection of our work, and for influencing for good this class - We therefore recommend that these opportunities be wisely employed and followed up so far as is consistent with the best interests of our work, always avoiding any tendency to rely upon secular power.

4 We look with satisfaction and gratitude at the results thus far obtained in the training of native students, and believe that men with the right spirit and training can be of inestimable service in the occupation of outstations, and in the development of new work, as well as in that already established, believing that the demand for skillful medical service will be developed as rapidly as it can be supplied, -

We therefore recommend that promising young men continue to be received and taught, and in order to make this instruction in one or more of our mission centers as efficient as possible we would urge that some arrangement be made as soon as practicable whereby an additional or special course of lectures shall be given each year by one of our physicians from another station; and in order to try the experiment that this be begun in Croomah in 1895.

5 Realizing the crying needs of the people of Persia

not only for efficient medical treatment, but even for a knowledge of the ordinary and proper care of their bodies, and especially for the care of the sick, we recommend that each station endeavor to secure to its higher schools for both sexes such a course of Anatomy, Physiology, Hygiene and Nursing as shall give to our graduates a fair knowledge of this important subject.

6. In view of the increasing use of alcohol and opium in Persia by all classes, which is leading so many to physical and spiritual ruin, we recommend that the physician consider well before prescribing either of these drugs, and that in each station every possible means be employed to teach the people the very harmful effects of alcohol and opium.

For the Committee

[Signed] J. P. Cochran -

The Report of the Com. on Bible Work & Christian Literature was read and accepted and after amendment was adopted, and is as follows: -

Bible Work & Christian Literature.

In gathering up the suggestions offered in the papers prepared and the thoughts thrown out in the discussion which followed upon the subjects given for consideration viz. Bible Work & Christian Literature, your committee would respectfully submit the

Following report:

I In regard to Bible Work -

We desire to express our thanks to God, and we take courage in the fact that over 55 000 vols. of His Word have been placed in circulation during the past fourteen (14) years under the auspices of the American Bible Society alone, saying nothing of what has been accomplished in this direction by our co-laborer, the British & Foreign Bible Society. We regret not having a report of their work so that we might have the statistics to present to the Conference at this time for our further encouragement.

2^d We would heartily second any and all plans whereby the Scriptures can be placed in the hands of all readers throughout Persia, embracing Moslems, Christians & Jews.

The plan of throwing the necessity & responsibility of selling the Scriptures upon the Colporteur, by reducing his salary but increasing his commission allowed on all sales, judging from the tests made, seems to have worked advantageously in several ways, and commends itself to our judgment as one worthy of trial, and we would therefore recommend its continuance.

3^d The plan further suggested by Mr. Whipple in his Historical Report, and by other members of the Conference, with reference to having men educated & trained especially

for Colporteurs in the Schools of Crooniah, Zehran & Zabriz, while it seems worthy of attention in the future as the work in those lines is more fully matured yet for the present it scarcely seems feasible. We would however recommend that he and the missionary who has charge of the Bible Work in the different stations, so far as they are able, give instruction to the various Colporteurs in their work in their several stations, at suitable times as opportunity may be found.

4th We would also emphasize and recommend that so far as feasible earnest efforts be made to circulate the entire Bible in the Hebrew language, and not merely copies of the Old Testament or Portions as has been the case heretofore.

And furthermore, that if no such copies of the Hebrew Bible are published that the Society whose province it is to print them should be urgently requested to do so speedily.

II. As to the second head - Christian Literature.

While it does not seem advisable at present to circulate and prepare works of a controversial or antagonizing character, yet the way seems opened and there is an urgent need of certain works of practical importance & information such as for example -

In Persian - A Reference Bible -

A Concordance. A Bible Dictionary. Evidences of Christianity - And the re-publication of Keith on Prophecy. A Summary of Christian doctrine & Practice. Two Excellencies of Christianity: Sin, its wages and the divine Remedy. Translation from the Arabic, - Sweet First Fruits.

As some of these works are published in the English we would recommend that correspondence be entered into with the different societies in England & America, with the view of their granting aid in the translation and publication of such works in the Persian language.

With regard to the Syriac Language.

A Concordance & A Bible Dictionary are greatly needed; & we would therefore include these also in our recommendation for publication.

Nearly all the needed books in the Constantinople Armenia language, which controls five-sixths of that race can be secured from that center.

And so of the Ararat Armenian which can be obtained from Tiflis. Therefore there seems to be no pressing demand for any new books in these languages.

III In view of the especial labors which the preparation & publication of these various works in the languages recommended involves, therefore we would recommend that Rev. Dr. Potter be set apart for this

especial work giving the major part of his time & effort to this particular branch of the work if possible.

IV We would furthermore recommend that correspondence be entered into with the Church Missionary Society and the American Presbyterian Mission with a view of co-operation in the work of translation, preparation & publication of Persian literature

[Signed by the] Committee }
 W. L. Whipple,
 J. W. Hawkes,
 Anna Schenk.

The Com. on Missionaries & Missions reported. The Report was accepted and adopted, as follows: -

The Com. on Missionaries & Mission Stations report as follows.

2. In answer to the first inquiry, namely, how can Minimians be a greater power for good and exert a more direct efficacious and Christ-like influence, a paper by Miss Medbury was read. In addition we can only recommend warmer consecration to our high calling, and seeking the help of the Holy Spirit, and the growth of Christian traits of character and service

3. As to style of living of missionaries and the disparity between their salaries and those of native assistants and the barrier to usefulness thus resulting, a paper by Rev. C. W. St Pierre was read, and the free discussion which followed elicited the facts. 1st We ought to aim at simplicity,

frugality, hospitality, and a recognition of our responsibility to use all we have for Christ. 2nd That a number had not found any such barrier to exist, but that in many instances the natives had acknowledged that it is right and proper that this disparity should exist, & that where this barrier does exist, it is brought out by those who are calling for an increase of salary. Further, it was felt that no practicable diminution of the missionary's salary will materially reduce this dissatisfaction where it already exists. The remedy, whatever the salary, is to be found in more personal service, and manifesting a greater love and self-sacrifice, as our Master said: "He that would be greatest among you let him be the servant of all". But we ought to avoid the showing of favoritism and race preference.

c. How secure missionaries best adapted to the work. Prayer was recognized as the first means; "Pray ye the Lord of the Harvest" &c; and second, present to the Board the character of the work to be done along with the application for the man to do that work. But it was recognized that it is possible that changes in the mission force may put an entirely different class of work in his hands soon after his arrival and hence the importance of men capable of taking up any department of the work.

Under Mission Stations, a. What division of the field between the stations, as voted. b. County. We recommend a General Conference in 1900, to be held in Crooniah, and that meanwhile a Committee ad interim, composed of one from each of the missions that accept the plan of such a conference, consult as to the methods of the largest possible and most perfect co-operation, holding such local conferences as shall be deemed ^{best}.

With regard to independent and new missions we recommend that the evils resulting from their entering fields already occupied by established missions be distinctly set forth, and that they be urged to co-operate with us in the evangelization of Persia, by entering unoccupied regions of the land. Should they however enter occupied fields, such friendly relations with them should be maintained as their principles and methods of work will allow without detriment to our own labors.

c. As to new stations, we would express the opinion that if the plan of evangelization proposed by this Conference shall have a trial the stations planned by the Presbyterian Board are sufficient centers for the West of Persia. We recommend within the near future, an exploration of Astrabad and Khorasan with a view of planting a new station Eastward, & also

express the hope that the Church Missionary Society will supply the needed stations in the great unexplored occupied regions Southward and Eastward.

Finally we appeal to all who love the cause of Christ and are looking for the Kingdom of Christ in Persia to join us in earnest prayer to God for his blessing on this difficult field of labor.

J. W. Hawkes, for the Com.

It was moved and carried that the Executive Com. be commissioned to edit the proceedings of the Conference, the minutes, the papers, and the Reports of Committees and secure their publication, and that a copy of each paper read here be given one of the members of the Executive Committee.

The minutes of this days session were next read, corrected and approved.

After a few closing remarks by the Moderator and short devotional exercises the Conference adjourned sine die -

[Signed] J. P. Cochran, Sec.

copied for the Board

by J. L. Potter,

Lehman, Nov. 22nd 1894

	Armenian Morris + Mt. Lebanon		Tabriz	Salmas	Scheran	Hamadan	Total
	1873	1893					
Churches	8	30	2	1	2	1	36
Congregations	64	100	8	5	3	3	119
Ordained Ministers	22	49	3	1	1	1	55
Other Preachers	34	53	6	5	1	1	66
New Members rec'd 1/2 year	52	259	11	9	5	10	294
Total membership	767	2383	100	54	73	106	2716
Rec'd from the first	1192	4544	145	58	114	150	5011
Attendants at Worship	2402	5713	200	250	200	265	6628
No. of Sunday Schools		87	3	5	2	3	100
No. of S.S. Scholars		4765	150	150	150	225	5440

Medical work

RECEIVED
SEP 10 1857
AMERICAN MISSION

The Selection and Training of Medical
Students by the Missionaries,

With some general remarks upon
Governmental Education in Teheran.

It is reported of several cases in which students
have been admitted to the medical department for a
medical class. The reason for ^{such} a case is obvious for when
they depart the propriety of an department, it is
not simply the purpose of the medical mission to establish
and maintain a system of medical education con-
sistent with the medical profession, which should be
taught by those who are qualified in the science of medicine, the
work done by those who are not, and the responsibility
of the department.

There is in the selection of every student a certain
amount of risk and consequently the admission of
students should not be allowed to exclude the
students who are the most promising students who
may be seen. The brilliant students des-
erve a chance. But these are exceptions to the rule.
For many make application to enter upon the
study of medicine with not a correct understanding
of what it means and often when their tests and

and

instructions are quite in another direction. A
 person who is the applicant by way of the name
 of the various importance of receiving as it is
 called without such knowledge it is impossible to know
 more about him.

In organizing a medical class the physician is called to
 visit these classes of students i.e. - uneducated in
 mission schools, evangelists and evangelists general
 courses to help them in their religious work.

Boys educated in the mission schools form a distinct
 class because of their training, and also owing to the close relation-
 -ship that has existed between them and the missionaries
 during their years of study. Their fitness for medical
 work is more easily determined. They can here receive
 and doubtless will continue to afford the niche practice
 for medical training. They have by reason of their
 education a broader and better foundation for
 professional study beside having a better understanding
 of English which for a long time at least must be the
 language of their text books and class work.

Previous during a regular & period course of study
 from an exceedingly interesting class because & the fact
 that through them the physician has a more free access to
 the views of Moslems and also their influence is still
 less in many ways. The question however of admitting
 them into a class of Christians is a perplexing one & if
 they are not in sympathy with the evangelistic spirit
 of the mission I can not believe their influence otherwise
 than harmful to the class. Of course if the class is
 large and the evangelistic spirit strong the admittance
 of one or two Moslems might not be an unusual thing
 to do but if the class is evenly divided or nearly so
 between Christians and non-Christians there is certainly
 dangers & jealousies arising and the plan proving
 unsatisfactory. If the Moslem course has had
 a year or two in the mission schools the conversions
 are very materially changed. The class I especially
 refer to are those who have some Persian medicine

Medicine

and desire to add to it some knowledge of Western medicine but who know little and care less about Christianity. The writer has met a number of such recently, some coming squarely to the point at once and plainly stating what they desired, others making application first for religious instruction but afterwards to be allowed to study in the hospital. Out of a number of such cases there are doubtless earnest seekers for the truth but the question of admitting them regularly into a class of students of our mission schools whose ^{instructors} are just training, spending their money and effort and expense upon them does not seem to the writer to be either possible or desirable.

Europe to training some medical knowledge to
 help them in their village work will ever hold a warm place in the hearts of us all who have been engaged more or less in touring. The usefulness of a little medical knowledge (as the sages do say) it is dangerous has been so frequently demonstrated that

Kal

I need only refer to it here. The only question that arises
 is whether or not the physician has time to
 devote to it. It is true I should say by all means
 let him give such lessons upon hygiene and simple
 remedies as would be of practical use to the masses.

The dangers of such teaching will never be realized when
 compared with the superstitions to which the peasant is
 subjected by the village doctor.

After all our object in training students must
decide in a large measure whom to admit and whom
to reject. If the medical students are expected
 to show the same energetic spirit exhibited by the
 students of theology. Then certainly it is not unreasonable
 that the same care should be exercised in their selection
 as in the case of those entering the ministry. A
 theological class composed of unconverted Muslims,
 Jews, Armenians and a few protestants will
 not as a class be expected ~~to be~~ to be
 marked by its spirituality. But while the

The ultimate end of all our effort is evangelistic. There are various
 peculiarities to the medical department such as the establishment
 of physicians friendly to Protestantism in places of honor
 and trust, the multiplying of agencies for affording
 relief to the sick and the general dissipation of ^{the} plague
 and vaccination of the Moslems. Surely these features
 of our work are not to be despised and consequently
 I should admit as students other things besides
 those friendly to Christianity, even though not accepting
 it, believing God our aid and will use them to ~~advance~~
 his Kingdom in Persia.

Aside from the evangelistic spirit which must be cul-
 tivated and fostered, in every possible manner, the instruction
to begin the class will consist of strictly medical
study together with the instillation into the class
of a proper regard for the ethical features of their
Chosen Profession

As a basis for their professional work the students

Students

entering the regular class should not have less than an ordinary high-school education or its equivalent. Whenever possible this should be given in our own schools and as a rule graduates of our mission schools should be given the first opportunities of entering the class. The medical course now being given by the physicians in Tehran contemplates three full years of study supplemented by a year's residence in the hospital. If at the expiration of that time the students can show themselves worthy of endorsement by the mission a certificate of study will be given.

The medico-ethical features of practice are so grossly disregarded in Persia that it seems to the writer something should be done by us, if possible, to bring about ^{help} a change in the condition of affairs. As we teach more by example than precept in these matters, ^{the} medical missionary should use great care and tact in dealing with his patients and their native medical advisers lest he become the cause of ~~affairs~~ ^{affairs}.

In this connection one of the many questions that confront us is that of fees. The question is often a perplexing one for if we charge ~~us~~ a reasonable fee for our services we lay ourselves open to the charge of working for money. whereas if we do not make a charge ~~we~~ we must

must

often render service free to those who would pay other physicians and in this way we not only keep the native physician from receiving a just recompense for his service but we cut off the possibility of our own students becoming self supporting.

I think we should collect whenever possible, a reasonable fee and when this is impossible because of rank, ^{or the cause} we should with tact try to impress our patient with the value of medical service causing him to reciprocate in such manner as he deems right. Have at least this much to our profession, and I can not think in so doing we shall often give serious offense.

The fact of whole districts and ⁱⁿ some cases entire provinces being without ~~doctors~~ any one capable of our giving simple remedies intelligently has rendered the need of properly trained medical men a very familiar subject. It may not be without interest to consider for a moment however, what the government is doing for medical education in Tehran. From here a number are sent out annually into the provinces as army surgeons, physicians to arsenals, garrisons and

and

others able to pay for such service.

The Imperial College

- which sends out, ^{many of} these men - was founded by The present Shah and receives from ~~him~~ an annual stipend of thirty thousand tomans. At times there are from 300 - 400 students in all departments, twenty to thirty being students of medicine.

The tuition is free, and students requiring help are given a monthly allowance of two or three tomans. The students come from all over the empire, and represent every class from the lowly orphan Jew, to the incorrigible Madam youth of wealth who at home had made life a burden for his parents and friends. Out of such a large number

there are doubtless, earnest, faithful students, but one who was twenty years a teacher in the school and who has kindly furnished these facts, said it was much more like an English "work-house" than a college. No diplomas are given

because as my authority said - "The boys never seemed quite ready to leave the school because of their lack of independence and character, and also because of the chaotic condition of the curriculum, ^{which} is much like every thing Persian, even to the empire itself i.e. having had apparently no beginning it would, extremely illogical to expect an ending"

The medical department of the college has been for the past
 twelve years in charge of a European physician who suppresses
 the teaching of the Persian physicians, by a course in Western
 medicine. The physician in charge at present is a graduate
 of Edinburgh and a very capable man but owing to diseases
 existing between the faculty of the school and the Imperial
 Hospital, no clinics are held and consequently all teaching
 is theoretical and the students leave the school without
 having had any ^{clinical} training.

Several attempts have been made by the faculty, to get
 an order from N. O. M. the Shah, ^{allowing them to} issue diplomas to graduates
 of the school and to require all those to register their diplomas
 or pass an examination before being permitted to practice.

The passage of a similar law in Persia since closed the medical college of the American mission
 in Aintab and greatly discouraged all medical training
by the missionaries through out the Turkish empire. But
 while there is little danger to us at present from this source
 it is not improbable that in a few years some law will
 be promulgated pertaining to the practice of medicine
 and the history of our work in Turkey may have
 some very valuable lessons to us now laboring in Persia.

The present apparent indifference of the Persian Court to mission work can not always last and hence the importance of our present opportunities. No fact, perhaps, should influence us more in our work than that our opportunity is now. Already the shadow of Russia has covered the capital and as one who has been the medical adviser of the Shah for thirty years once remarked to the writer "The health of the King is of the greatest importance to us all, for no one can tell what would happen in case of his death"

But in our eagerness for the speedy establishment of our work let us ever be mindful that while God can use a host He has in the past history of the church largely accomplished His purposes by means of the individual and that when a Paul and a Luke are prepared, He will call them to the great work that awaits them in Persia.

J. G. Hiskard.

Teheran, Sept 18, 1892.

Richard

100

Native Church

Christmast

Shall Mosiem and Jewish converts observe the Lord's Day? or shall they be allowed to keep another day sacred instead?

We are ~~commanded~~ ^{required} by direct command of God to keep one day in Seven holy.

The Mosaic Law specified the seventh day. This day was observed until the Resurrection of Christ. He Himself with His disciples kept it.

But after the R. & ascension, the disciples changed the day from the 7th to the 1st because as we believed, they wished to commemorate His rising from the dead. In memory of which & in thankful acknowledgement of the great mercy of their redemption fully completed by His resurrection the change was made.

They obeyed the Spirit of the Law of God when they observed the 1st in place of the 7th day.

Again as the Jewish Sabbath was sanctified bec. of the finishing of the work of creation; so was the xth. Sabbath bec. of the ^{completion} finishing of the work of redemption by their risen Lord.

It is also confirmed in the Scriptures. For we find it called, The Lord's Day by the Apostle John in the Apoc.
lypse. He says, I was in the Spirit on the Lord's Day.

Again we learn from 20th ch. of Acts, that it was appointed & used for the assembling of the 1st xtns, for hearing and preaching of the Word, ^{and} the administration of the Lord's Supper.

And in 6th Cor. 16th Chapter, it was on the 1st day of the week that the Apostle Paul commanded that the collection for the saints be made, when they assembled themselves together for worship as seemed to be their custom. And this was not confined to one but other Churches.

We also know that it was confirmed by the united testimony of Church History - And more especially if we consider the great benefits resulting from the observance of this day, we have abundant evidence that the change has met with the Lord's approbation & blessing.

While we have therefore sufficient authority, as we have shown, for making the change from the 2nd to the first day, the question is -

Have we a right to make another change and observe the 6th day, e.g. which Muhammed took the liberty of doing, in order to be separate both from the Jews & the xtns. and to establish another day, which finds no sanction either in the Old Testament or the New Testament?

I say emphatically - No.

The question resolves itself in this form -
 Since the day has been changed to suit the spirit of the new dispensation, while the spirit of the old is still observed, in the keeping or hallowing one day out of ^{seven} 7 to the Lord our God, what right have we, to observe another day that has never been kept except by the enemies & bitter opposers of both the ancient people of Jehovah and the new dispensation which our divine & risen Lord has established?

The only reason assigned is, that of fas. expediency, which in this case is only an other word for fear -

Fear, for instance, of persecution, which may entail loss of patronage, & so loss of temporal support for ones self or family -

Or it may subject one to beatings, imprisonment, & possibly death itself.

But does not this also indicate lack of faith, on the part of those who advocate such a compromise, in the omnipotent God whom they profess to serve & in whom they put their trust?

Is not this doing great discredit, a
grave injury to Him, who once used the
ravens to minister to the bodily wants of
one of His brave & faithful servants? Who
also feedeth them. Well may we repeat
the question the Master asked - Are ye
not much better than they?

If they wd do His will at all hazards, trust-
ing Him to stand by them to the last, come what
may, even as Abraham did when he raised
the knife to ~~the~~ strike the fatal blow to
his only son, the promised heir too, then
after they ^{two} had been tried, the same Lord
would open a way of deliverance & save them
He has promised - I will never leave thee,
nor forsake thee. Can God lie?

Some will bring up the case of St. Ibrahim
and say that it looked very much as tho'
he was forsaken. He was not delivered
fm the hands of his enemies & tormentors & mur-
derers. Neither was the Son of man, but
that did not signify that God forsake Him.

God our Saviour did not forsake him. He told
His servants to attend to his daily needs, & they
did. He waited patiently on the Lord, and

never complained. He remained faithful to the end and in accordance with the promise he received the Crown of Eternal Life and not only that but the Martyr's crown. He now has a higher & more honored name than many princes & kings. His noble testimony & faithful life is known ^{today} in many lands. Whereas if he had been afraid to confess ~~men~~ Christ before men, or had chosen to live a secret & tr. life, pretending to live after the fashion of his former cō-religionists & neighbors, he might have escaped imprisonment & loss of home, family & relatives and might even be living today. But he would never have received that distinguishing honor, a tr. martyr, nor be among ^{as he is now} those who have washed their robes & made them white in the blood of the Lamb, where they are before the throne of God & serving in day & night in His temple.

This exalted position in the world to come, is never bestowed on the fearful, nor on pretenders. It is reserved strictly to those only who counted not their lives dear unto themselves, but sealed their testimony for Christ, with their own blood.

If each muslim or Jewish convert would give himself unreservedly to Christ, trusting only in Him & strive with all his heart & soul to serve Him faithfully, then commit himself & his family to His care & protection I feel sure that such an one will be kept "in perfect peace". I cannot say that implies ^{or exemption} immunity from loss of property or relatives & friends, or exemption from persecution or death. He may have to endure these for Christ's sake - But he has something promised in the place of these, far exceeding them in true value. ~~But it is a rare thing, that I do believe, that~~ such an one or his family ~~will not die~~ ^{perish from} hunger. The Lord can send His servants, as well as His ravens, to supply them with bread.

But let us take another view of the ^{subject} question. To whom should we show honor, to Muhammat or to Christ? We must choose one or the other. If we are afraid or ashamed to keep the first or Lord's Day, then we show honor to Muhammat & dishonor Christ. That is the simple fact in the case. Or if we keep the 7th the Jewish Sabbath, when we profess to have accepted Jesus as the true Messiah, we dissimulate & so discriminate, outwardly at least,

against Christ. Is it right to dissemble?
Evidently Paul thought decidedly it was not,
when he openly rebuked Peter for so doing.

who will was it any easier for the Jews, ^{in Christ's time} ⁽¹⁾
x after ~~Christ's~~ ^{His} ascension, to break loose from the anc.
⁽²⁾ traditions & worship of the fathers for ages and strike
out in an unbeaten path & follow the lowly
Nazarene, than it is now for the Jew to do so?

Or was it any less painful or difficult to be
cast out of the Synagogue then, than now?

Let us suppose, however, that such a compromise
was granted to those early xtns. x converts from Judaism,
or heathendom, as is now proposed to apply to con-
verts of today, when should we have had a Lord's
Day; or where would have been the glorious record
of faithful men, & women & even children mention
ed in 11th ch. of Heb. where ~~women rec'd their~~ ^{they were tortured, not}
accepting deliverance, that they might obtain a
better resurrection. And others had trial of cruel
mockings & scourgings, yea moreover of bonds & im-
prisonments; they were stoned, they were sawn assunder
were tempted, were slain with the sword; they
wandered about in sheep skins, & goat skins,
being destitute, afflicted, tormented. of whom the
world was not worthy; they wandered in deserts &
in mountains & in dens & in caves of the earth &

or who ^{in later ages} through their love & loyalty to Christ whom they had chosen in the face of opposition & cruel persecution, torments & death, have illumined the pages of ecclesiastical & secular history.

Should we have seen such progress which xity made in the first ^{three or four} 3½ cents. after Christ's triumphant resurrection & ascension if such compromises had been made to those early xtns.?

There must be some, yea many, courageous & stout hearted adherents to any cause, or religion at the commencement if progress is made. They have to endure, insults, persecutions, loss of relatives & friends, position & property. But: if through their faithfulness & brave course, they serve as a bulwark & keep back the onward march of their enemies & serve also as a rallying point for others who are less courageous but in sympathy with them, they will save the day & gain the victory in the end.

Aside from the cases already cited we have such familiar examples as Luther, Zwingli, Calvin, the Pilgrim fathers, the Huguenots, or the Abolitionists in anti bellum times, or the pioneers & workers in the early days of the temperance cause. How brightly & full of admiration do such names

names & classes shine forth, on the page of history - but would they have gained such renown if they had been timid & afraid to stand by their convictions of conscience? or would their cause have triumphed in the end?

Some soldiers have to stand in the front ranks and ~~charge~~ ^{advance on} the enemy even at the point of the bayonet; & charge the breast works in the face of cannon & musketry - and many must fall killed or wounded. Others follow after them just as bravely & are fully prepared to meet the same fate, but are spared. Both classes are enrolled among the list of immortals, the heroes of their age, whose names are household words.

The honor & glory even in this life is counted worthy of all that it costs in life, blood, or property. But many do it - ~~may be~~ merely for earthly fame, for the crown which fadeth away. Should the soldiers of Christ be any the less brave or faithful; or less courageous in contending for the Crown of Eternal life, which fadeth not away?

~~I close~~ There is one more thought which has a bearing upon this question, viz. Christ commanded His disciples when He instituted the Lord's Supper

which you observe bears His name, do this in remembrance of Me, while our Lord may not have commanded them to observe this day as a memorial day, at least we have no specific direction, yet the fact remains that His apostles & disciples saw fit ^{so} to observe it. They began to do so even while He was with them during the 40 days He was with them after His resurrection. And He ^{also} met with them - If He had disapproved of their doing so, would He ~~not~~ ^{have} sanctioned it by His presence; would He not have instructed them not to make such a radical change as this? Of course if He had so commanded they would have obeyed ~~this~~ & would have ceased observing this first day. But as they continued to perpetuate ~~this day~~ ^{it}, it certainly is reasonable to conclude that ~~no~~ ^{it} ~~was~~ ^{met} with the Lord's will approval.

I think we have authority & should impress this thought, the duty, as well as privilege of keeping this first day & none other, upon the hearts & consciences of all our brethren who have come out from Judaism and Islam, If another day ^{E.g.} such as Friday or Sat. should be substituted by them, ~~that~~ the result will be that they will have to work on that day which has been & is still observed by all Christendom; ~~thus~~ ^{and} will be doing ^{name if bears.} violence to their consciences, besides grieving their Lord whose

Can any one who really loves the Lord, be willing to do so? If, however, some still feel that they are compelled by force of circumstances to do so, they ought to be reminded ~~that~~ that this course also leads to ^{the} breaking ^{of} another command viz. not to forsake the assembling of themselves together, for worship as is implied. If, in justification of their course, they should say, We can assemble ourselves on some other day, as Friday or Sat. even if we do not on the Lord's Day, yet that will not help them out of their dilemma. For sooner or later their action will attract attention & cause comment & eventually will lead to persecution, just as in the former case. So they will be driven from this position & be compelled to take up another. So what will be gained, after all?

The straight forward & the wisest course is simply this— Trust in the Lord, obey & honor Him & He will deliver & provide in this way. — Ye cannot serve God & Mammon. Whose then whom ye will serve.

#43

The fruits of the Gospel in Christian
Example & Honor, Industry, Uprightness - How promote.

In attempting to write upon this subject
the first thought that impressed me was, the en-
couragement we have in the fruits already seen.

What an example we have in the short life
& death of Missa Hopkins - who for years was
stood before rulers in their judgement-halls &
testified to the power & preciousness of His love.

Who with Christ's grace of patience endured
the dreary weary, destitute life-in-death of
a year in a Prussian prison illuminating it
with the light & joy of a Christ-like life, so
that hardened hearts of some associates were
softened while Satan's fiercest efforts were made
to resist its love. I need not dwell on
examples which each of you have in mind.

in our moral fields, & some of our great
 men & of far wider range in their influence
 than I have any knowledge of. Hence
 that have risen amid the darkness & are
 so distinctly reflecting the light of the word
 of God, as to be unmistakable in their
 opinion & undeniable in their influence for
 good. Words of self-sacrifice & lives of de-
 votion to the good of others truly Christian.

All these, you know & will see - a clear
 and evidence of God's blessing on the Gospel
 proclaimed in this land. The contempla-
 tion of these & encourage us to seek for
 richer & more abundant fruit of the Gospel
 in Christian life. However much we have
 seen of individual cases of the power of Christi-

grace which is transform & death it
 must acknowledge that the standard
 of Christian living is low. Following the
 common practice of 9 or 10 is wrong & high
 we all fail most, but where Ch: it & the Gov-
 all lay great stress - & see it as a

"induced in the sense of true love & reason-
 hood. This appears in the joyful indifference
 with which debt is assumed, the light regard
 in which a promise or agreement is viewed
 whenever it conflicts with personal inter-
 ests and the opprobrium placed upon
 manual labor & in connection with this, the
 senseless slavery of custom.

(2) The reverence is at a great distance
 appears in the d's regard for the sacred

lack of order

ness of the Saboteur & the only way in which
could be a trait in the
sought for stability.

Stability of character too is a matter of training -
will to control the passions, to resist the
tide of custom & habit, to stand independent
& serene and to regard the world as
things - more than as a sentiment. This
lack is glaringly apparent in the home life,
where cunning, in the education of children for
since the whole of our education is relegated
to the race of the survival of the fittest & the
training means almost his science than
horse training.

Exercise as a means series is to elevate the
standard. It seeks to promote practical

justice among the white population
 present. We want to see the fruits of the Spirit
 abroad in their lives. It would be better
 to write this. To this end I have ventured
 to suggest the following.

(1) Let us live better Christianity
 ourselves. Far be it from the least of
 you all, my brethren, to criticize our Christ-
 ianity. On the other hand I am not writing
 a truism merely. We recognize that ex-
 ample is the best & most powerful
 teacher. We must recognize in passing
 that our institutions are beset with peculiar
 temptations in these lands & need ^{to be} especially
 watchful & to seek special grace. From the
 1314 conditions of the country we have more to

fight than the necessities of our own
 real nature. I hope in these matters
 that they are greatly accentuated by
 the conditions of life in this country.

In a surround'g moral atmosphere
 which tends to sap our spiritual vitality
 has to deal with a people regarding which
 we must continually be on our guard & we be-
 come suspicious, lose faith, or else
 more or less indifferent to their ticks &
 conclude to get on with the best that is pos-
 sible. We do not see the same measures of
 grace & the influences to quicken & stir
 spiritual power which we see abroad in
 the home land. I miss all abroad atten-
 tion for the fact that we do not always see

to our people the best human examples
 of Christianity, but they do not offend us
 even for it. We consider the very fact of
 our being called of God to this work, as if
 his grace alone & a closer acquaintance
 with Jesus in whom we may be victors
 over the world, the flesh & the devil.

(2) I think we want to have sympathy with
 our people - not to desert them - so as to
 see life more as they would than it & to ex-
 abled themselves to a better way of living
 at it - some of their own position, by what
 might be called the mother of disciplines.
 At any rate I am sure we are helpful in
 positions as we love & love is the main of

seminaries. The more service to him with
the fellow-feeling with them - with true sym-
pathy the master passion - as Humboldt
calls it, the father-in-law will be enabled
to help them to better living the father to
they will be enabled to see the best in us to
assemble after. (8) We must aim more
at practice in our instruction, less at the
one only. One of the root causes of the
country's ills right here. Its philosophy is
mere speculation, its religion too, its sci-
ence want work in providing for it. It won't
supply the want. It does not prepare the
mind to meet the needs of life. Its study
is one, vaticination, fatalism is its outcome.
We must teach our scholars something, not

shall help them better to use what they learn
 & to use it to the best-end & in the best-way.

In carpentry a good joint, in mechanics a
 well made bearing, in building a wall to the
 plummet-line, each has its moral character in
 the doing of it
 & teaches a lesson to the young mind in the
 very line we are aiming at. I believe, as a
 writer on this particular theme puts it, the
 use of the square enables a boy to appreciate
 rectitude better & sawing to the line helps
 him stick to the truth. But we need to
 teach our people in church & Sunday school
 how to use what they learn & to seek & find
 new ways of usefulness.

What has been said aims at helping in
 the line of sanctified common sense.

This after all is only human reflection of
 the divine. It is true to say that all the
 best & purified human efforts combined
 cannot transform one life from unbelief to
 child-like faith, so that for being barren
 it bears abundantly the fruits of Christ &
 his spirit. Supremely we need the Spirit's
 guidance & power. The Spirit is real
 Him prayer - more prayer therefore we want.
 The Spirit will be ^{to be} more watchful
 of our own living, will make us more
 sympathetic, will make us quicker
 to discern ways of usefulness & wiser to
 lead therein. In order to ^{fruit} growth is indis-
 pensable. The Spirit gives the hungering
 & satisfies it. The development of

growth is by means of appropriation & use to the purpose for which the appropriation is intended. Grace for grace is the law - grace according as grace is used.

Fruit is borne that each individual of the species may multiply

Let us look for an ever increasing fruitage of the Gospel in this land - a higher grade of Christian life.

Do we believe the promise "your Heavenly Father is more ready to give the Holy Spirit to them that ask than earthly parents are to give good gifts to their children?" Are we willing to put forth the effort to secure the blessing - constant prevailing prayer? J. C. O. also

#10